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THE CENTENARY SURVEYS

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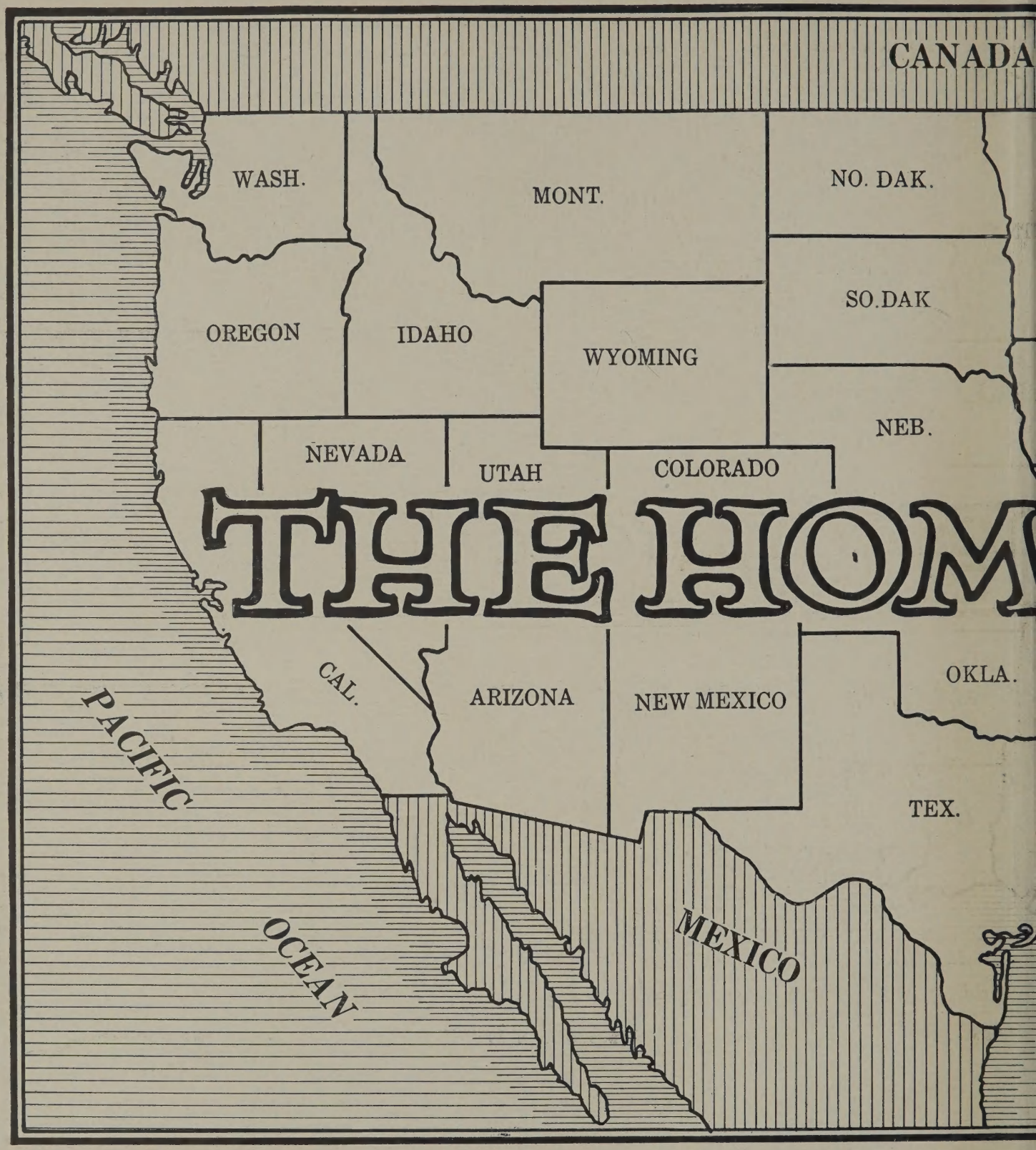


A CONVERTED Negro, John Stewart, was Methodism's first home missionary. His work among the Wyandotte Indians in 1819 called into being the Missionary Society of the Methodist Episcopal Church in America.

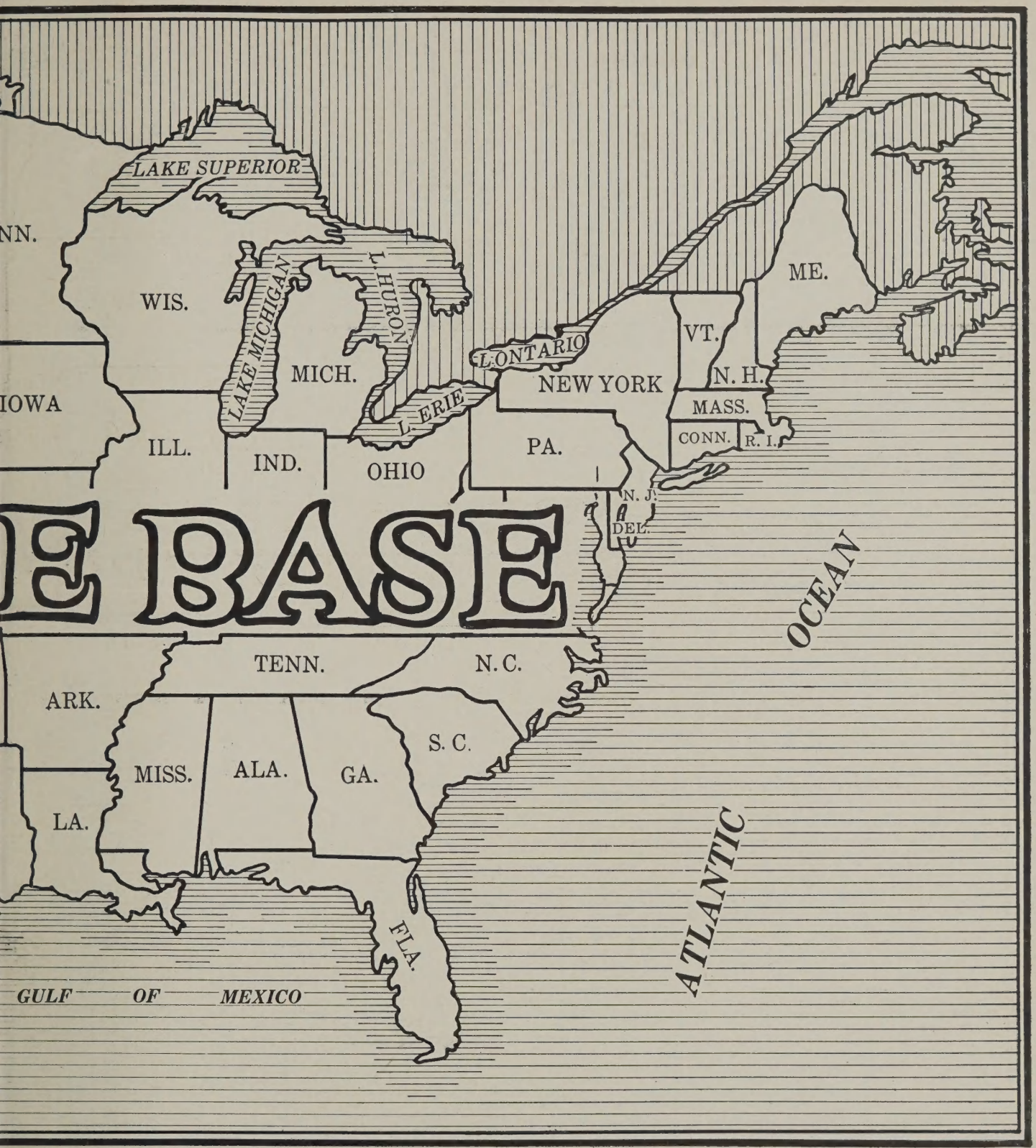
In 1820 the General Conference declared that "the time may not be come in which we should send our missionaries beyond the seas," but called attention to the urgent need for missionary work among the many peoples immigrating to this country.

In 1840 the words "in America" having been dropped from the name of the Missionary Society, the General Conference added the words "in our own and in foreign countries" to the title.

In 1844 the growing work outside of the United States caused the creation of the General Missionary Committee for the purpose of determining the amounts to be appropriated "for domestic and foreign missions."

The Church Extension Society was organized in 1864 and the Board of Church Extension in 1873. In 1907 the Board of Home Missions and the Board of Church Extension were merged. The Board of Foreign Missions was then organized separately.

The first missionary to be appointed by the original Missionary Society was Ebenezer Brown, sent in 1820 to work among the French of Louisiana. That year Peter Cartwright blazed the trail in Kentucky, Indiana and Illinois.



"Father" Taylor in 1830 started his celebrated Bethel Mission among mariners in Boston; it was the first city mission.

The country west of the Rockies heard its first Methodist missionary message in 1834, when Jason Lee preached to the Flat Head and Nez Percé Indians. It was Lee who helped hold and save for the United States this part of the Northwest and built at Oregon City the first Methodist Episcopal Church on the Pacific Coast.

In 1848, the California Mission was organized. The New Mexico Spanish Mission was started in 1869, and the Utah Mormon Mission in 1870. The first organized attempt to meet the needs of the city was the formation, at Pittsburgh, on March 15, 1892, of the National City Evangelization Union of the Methodist Episcopal Church.

Work was begun among the Negroes of the South in 1866, called the Freedman's Aid; we now have 348,477 members. In 1880 work was started among the Highlanders of the South, under the name of the Southern Education Society.

In 1900 work was started in Porto Rico.

The Board of Home Missions and Church Extension now has organized mission work among seventeen foreign nationalities, as follows: Welsh, French, Swedish, Norwegian, Danish, Finnish, Spanish, Portuguese, Italian, German, Bohemian, Hungarian, Greek, Armenian, Syrian, Japanese, and Chinese.

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THE CENTENARY SURVEY

of

The BOARD *of* HOME MISSIONS
and CHURCH EXTENSION

of the

METHODIST EPISCOPAL
CHURCH

1918

JOINT CENTENARY COMMITTEE
Methodist Episcopal Church
111 Fifth Avenue, New York

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ORIGIN *and* AUTHORIZATIONS *for the* CENTENARY CELEBRATION

General Conference Action

PARTICIPATION by the Board of Home Missions and Church Extension in the Centenary Celebration of the Methodist Episcopal Church was authorized by the General Conference at Saratoga, May, 1916, by the adoption of the following resolution:

> Whereas, the Board of Home Missions and Church Extension has accepted an invitation from the Board of Foreign Missions to join with it in the celebration of the One Hundredth Anniversary of the Organization of the Missionary Society of the Methodist Episcopal Church in 1918 and 1919; therefore, be it Resolved, That this General Conference approve the proposed cooperation of the Board of Home Missions and Church Extension in observing this historical event, and authorize the Board to enter heartily into such plans as shall make the anniversaries inspiring, informing, and profitable.

Joint Mission Board Resolution

AT a joint meeting of the Board of Foreign Missions and the Board of Home Missions and Church Extension, at Philadelphia, Monday, November 12, 1917, the following action was taken:

> We recommend the most enthusiastic approval of the efforts which are now being made by the Joint Committee to line up the missionary forces of the Church behind the two great Boards in a Centenary movement, which shall represent unity, cooperation, and a conspicuous advancement of the mighty work of Home and Foreign Missions as committed to the Methodist Episcopal Church. To this end, we recommend that when the askings of the two Boards are fixed by these Boards, or by their Executive Committees, the amounts to be raised shall be referred to the Joint Committee for executive action.

Home Board Authorization

THE annual meeting of the Board of Home Missions and Church Extension, November 13-15, 1917, adopted the following resolution:

> That we endorse the action of the Joint meeting of the Board of Home Missions and Church Extension and the Board of Foreign Missions, concur in the recommendations, authorize the appointment of the committees named therein, and authorize the appropriations from available funds.

Bishops and District Superintendents Endorse Program

THE National Meeting of District Superintendents held at Columbus, Ohio, June 18-20, 1918, unanimously adopted the following resolution as a part of the report of the Findings Committee. The Board of Bishops were present and represented on the Findings Committee.

"New occasions teach new duties." This greatest of democracies must be made safe for itself, and for the world, by the laying down of a new and adequate program. We are becoming a nation of great cities, of millions of foreigners, and of new and involved international responsibilities.

An actual survey of the home field of the most careful kind reveals an immediate need for over $50,000,000; we are asking for at least $40,000,000 with the conviction that double forty millions will be demanded during the next five years by the calls of large opportunity now facing us, and soon to face those who survive the great war.

We congratulate the secretaries of the Board of Home Missions upon their very remarkable surveys and quick mobilization of forces and facts, which have compellingly revealed to us our nation's Gospel and social needs.

We heartily endorse the Centenary Askings of at least $40,000,000 for the work of the Board of Home Missions and Church Extension.

It is clear to us that when our Church is really made acquainted with the present demands and probable emergencies of this unique nation, the asking of $40,000,000 will seem more like the proper budget of a metropolis like New York City, or an adequate undertaking for their huddling foreigners all the way from Boston to the border, or for the occupation of the frontier empires for Methodism, or the great rural and industrial opportunities: $40,000,000 for *one of these items alone* rather than for a five years' provision for all. What are these loaves among so many? But our Lord and Master is sufficient. Trusting Him we address ourselves prayerfully to the task of raising $28,771,845 for 4,718 items of equipment, and $11,265,565 for 4,804 items of maintenance.

SURVEYING THE HOME FIELD

Church Leaders Unite with Expert Survey Staff in Intensive Study of Every District in Methodism

THE first step taken in making the Home Survey was to prepare and send out a questionnaire to District Superintendents, Bishops, and Home Mission pastors. This survey was compiled by the Survey Department of the Board of Home Missions and Church Extension after conferences with the Survey Departments of the Russell Sage Foundation and Columbia University.

The questionnaire was intended to secure information on two points: *first*, our present Home Mission and Church Extension Program; *second*, the necessity for enlarging our present program.

The second step taken in the survey was to send representatives from our office down to the field to confer with District Superintendents, Bishops, and in many instances pastors and laymen. In these conferences the principles upon which the survey was being made were discussed, and then, in the light of these principles, the Home Mission situations in Annual Conference Districts were taken up and needs tabulated. The guiding principles by which the Survey has been made, are printed on page 7, following.

The third step taken was to make intensive studies of our cities and a large number of typical rural districts.

To study cities in this manner a team of three, and in some cases four, city experts visited the cities spending a number of days in each of them. The principles of our surveys were first discussed in the presence of city leaders and laymen. In the second place, committees, made up of members of our own team as well as local leaders, went out to study the various types of city work. After such a study it was usually necessary for our team, in cooperation with local leaders, to decide what in general should be the program for individual cities, and what projects should be included as Centenary projects. A second trip was made to these cities when the pastors of the Centenary projects, which had been listed, were brought together and given careful instruction in making intensive studies of their individual projects. A third visit was made to these centers when these individual pastors were given an opportunity to report on their intensive surveys. This was necessary to justify every part of our Centenary Program.

Forty typical rural District Superintendents' districts have been studied intensively. These districts extend from New England to California, including colored sections of the Church, and rural industrial fields. These forty rural districts were studied in each case by men peculiarly fitted by experience and training for the task.

D. D. FORSYTH

THE HOME BASE

International Implications of Home Missions

"AMERICA FOR CHRIST" as a slogan for Home Missions is entirely too small. The World is the subject of redemption, and nothing else or less than a World view will do in thinking of Home Missions. America is to be saved chiefly because of her usefulness later in saving the rest of the World. America is the proving-ground for Christianity. We cannot have two kinds of religion, one a sixteen candle-power kind for export to the heathen, who do not know better, and a forty-watt-Mazda kind for use at home.

The only kind of Christianity that is going ultimately to succeed anywhere, is the kind that works here in America, for sooner or later, all the objections philosophical, commercial, and otherwise, which are met in America, must be faced elsewhere. What the World has been waiting for through the centuries is a sample Christian Nation. America has the best chance of being that sample. Consequently, every movement, which better expresses Christian ideals in American life, makes easier the task of every missionary abroad. On the other hand, any custom that is unjust makes more difficult the task of our foreign workers.

This is not merely the argument for the home base, as usually made. That means the building of more churches, and the securing of more members, the increasing of Sunday schools, etc., in order that larger contributions of men and money may be made to foreign missionary work. That has some value, but the making of America clean and Christian is vastly more important for world evangelization. The implications of home missionary effort that are most felt abroad, are four in number.

First: The treatment of depressed, belated, or so-called "inferior" classes. The biggest piece of missionary work possible, would be for the people in every Christian Church to start tomorrow and be friendly, cordial and helpful to the immigrants living at their doors. This would mean decent houses and more schools for them, and it would mean a moral education which so far they have not received. They are brought in touch with the worst side of American life, and that is the side that is uppermost in letters to their friends and in conversation when they return home. The failure so to apply Christianity is almost fatal. The cost to the Allies of the defection of Russia is incalculable. That defection is due to many causes, but to none more than to the stories of exploitation told by returned Russian immigrants from America. Extensive home mission work on Manhattan Island, south of Fourteenth Street, would have more than paid for itself at this juncture.

Second: Can Democracy and Religion live together? There is widespread skepticism on this point, the world around. The coming of democracy is apt to be accompanied by an increase of agnosticism and infidelity.

There is every indication that the laboring classes of the world are to be very much more influential after the war than they are now, and the gravest question today is whether their leadership shall be sane, inclusive, and religious, or whether it shall be characterized by narrowness, eccentricity, and contempt for the Church. In America alone do we find a free Church, supported only by the voluntary contributions of people who like that sort of thing. In fact, it is a most significant tribute to the vitality and power of Christianity that there have been started, and are now being maintained, in the United States more than a hundred and seventy-five thousand churches, not one of which receives any subsidy from the State. The religious leadership of the World, at the present moment, rests unquestionably with the United States.

Third: The high Christian idealism of American life has registered itself pretty constantly in the international relations of this country throughout its entire history. With some slight exceptions, our policy has been free from the taint of selfishness and violence. At the present time, our country has an unique place of leadership in the World's affairs. The time and manner of our entrance into the great war proved conclusively the benevolent nature of our impulses.

It is President Wilson who is spokesman for the Allies in all matters of international policy. It is his speeches that are printed in the native tongues and sold by newsboys on the streets of Calcutta, Peking, Tokyo and Rome. It is the United States whose voice will be heard at the council table of the nations pleading for the rights of small peoples, for the abolition of secret diplomacy,

and for the balance of power. This is home missions working itself out internationally.

Fourth: In a smaller but somewhat more concrete fashion, specific home missionary activity has international implications. Money spent on Italian work in the United States bears a very intimate relation to that spent by the Foreign Board in Italy. Money expended for the benefit of Mexican refugees makes more valuable every dollar sent to Mexico by the Foreign Board. The thousands of dollars used for Oriental work on the Pacific Coast and Hawaii, are profoundly helpful to our work in China, Japan, Korea and the Philippines.

It is a mistake to talk about "America for Christ." It is also a mistake to talk about "the world" when in the thought that word does not include America. So far as we can see, the world cannot be saved apart from America. Every achievement of home missions which registers its fine Christian idealism in Governmental action is felt around the world: it has international implications; and every evil thing permitted in America, deadens the message and delays the pace of every foreign missionary. Concerning folks afar it has been divinely ordained that they, *without us*, should not be made perfect.

EDWARD LAIRD MILLS

Missions Striking Home

A SAVED America holds the key to the world's saving. Right here, from this organism of moral and social forces, projects the mightiest spiritual leverage, at the hand of God or man, for the uplift of the human race towards God and heaven.

The profound truth for all our missionary enterprise near or far, is that the saving mission is, and can only be, the welling-forth of the saved life. The unsaved man cannot be a true saviour, and the impact of the unsaved spiritual organism, such as is this land of ours, cannot in the truest sense be that of a saving power. Unsaved America must remain at best a lame foreign missionary agent.

Nay, more, the Church is encountering an increasingly strenuous struggle for its own existence in broad sections of our own land. Its work abroad is being undone by its shortcoming *at home;* and in some sections of our own American life its existence in the community is simply a negligible factor, or next to it.

A Church which is not gripping the life of its own community is simply bluffing, however zealous it may be in sending to the uttermost parts. An unsaved America, zealously saving the nations beyond the seas, simply shows its incapacity even to comprehend the saving mission for anybody. A program which permits a so-called missionary Church to welter in the reek of its own community's moral disease, cheapens distressingly the Gospel it presumes to preach, and at the same time casts disgraceful reflections upon the distant community to which it presumes to bear its Gospel message.

A Church which does not know its own age, whose heart does not throb in a deep and constant sympathy with its own age; which does not believe unfalteringly and invincibly in the eternal religious responsiveness of the heart of its own age; which cannot frame its message in such language that its age will hearken and go on its way with a deepening joy; which does not speak for God to its own age and whose age does not recognize God's message in its speech; a Church which cannot and does not do all that, has no worthy title to the distinction of being missionary; and apparent missionary activity is only the semblance, lacking the vitality of the real thing.

I am willing to trust the missionary cause for its financial backing to a Church which is gripping the life of its own times and its own community. And the truth is, a broadening experience makes me tremble for the cause when committed to any other kind of a Church.

No healthy American entertains a doubt of the destiny in the world economy marked by God for the American people. The very counsels of the Almighty are bound up in the issue of having the American people ready to do their part. You and I know what each American, white, black, brown, red, yellow, fair or swarthy, needs most: the illuminating, uplifting, steadying, soul-redeeming power of Jesus Christ, the Saviour of men's lives. He needs it not alone for himself, but for all the rest, and for all the world, since he holds in his power the shaping of so much of human destiny. Home missions offer a program for the patriot, the Christian, the man or the woman who has sounded the purposes of God for His word through the ages.— *Excerpts from book, "Missions Striking Home."*

JOSEPH ERNEST MCAFEE

Possibilities and Probabilities of American Protestantism

THE same causes which have been operating in foreign missions to extend our conception of the missionary enterprise are operative at home. We have seen how the original effort to evangelize the individual has broadened until its present ideal is to Christianize the nation.

The war has revealed to us the fact that the same task confronts us at home. Accordingly we see the Home Missions boards reaching out into new fields, dealing with the immigrant problem, the city church, the industrial parish, the country community and, above all, working out means of interdenominational cooperation.

The conception of a Christianity conscious of its strength, girding itself to the task of world conquest, has long been a familiar one, and in recent years has laid hold with increasing power upon the imagination of many individuals. . . . More clearly than ever before Christians have come to realize what is involved in the claim of Christianity to be a world religion, and are definitely setting themselves to do the things which must be done if this claim is to be proved true. . . . It would be strange indeed if this experience should not raise questions as to the Church at home.

We are awaking suddenly to a realization that so far from our home missionary work being over, it is scarcely begun; and so far from its scene being confined to the western regions which we have regarded as the home mission field *par excellence*, the storm centers of home missions are the strongholds of the older Protestantism, the great cities of the East, and the country churches.

The causes of the change are obvious. They are found in the emergence of the new situation. The rapid influx of foreigners, the massing of men in great cities, the denuding of the country districts, the growth of class consciousness with all the social and industrial problems which it has brought in its train,—here we have a variety of causes which make demands upon our churches of a startling and unexpected kind.

The same causes which create the demand, increase the difficulty of successfully meeting it. The organization which was designed to meet a situation of one kind proves ill adapted to meet the radically altered conditions which now confront us.

What is *needed* in our cities today is a group of strong churches, with ample resources, highly organized, fully manned, well equipped for social and educational as well as for distinctly religious work, intelligently linked in a well planned parish system, with an efficient central organization fitted to cope with new conditions as they arise, and flexible enough to try needed experiments without the sacrifice of continuity of purpose. What we *find* is a group of churches planted under the conditions of an earlier day, working in more or less isolation and independence, having no definitely marked parish lines, but ministering to people of widely different localities, held together by a principle of elective affinity, and feeling already the drain upon their financial and moral resources, which is due to the increased cost of living, and the consequent transfer of many of their most loyal supporters from the city to its suburbs.

What is *needed* in the country, where conditions are exactly the reverse, is a wise husbanding of resources, in which there shall be one church to a community, and in which all waste of men and of material shall be avoided in order that the widest possible territory may be most effectively covered. What we actually *find* is a group of struggling churches planted, many of them, under conditions wholly different from the present, competing one with another for a support which would be scarcely adequate to maintain a single effective church.

These, then, are the chief problems which confront American Protestantism today: the race problem, the social and industrial problem, the problem of religious alienation and unrest. Independent in origin they are yet closely related; formidable in their isolation, they are all but insuperable in their union. What must we do if we are successfully to meet and overcome them?

There are at least three things that we can do: the first lies in the realm of knowledge; the second in the realm of conduct; the third and the most important in the realm of the imagination. We must master the facts which constitute our problem; we must create an organization capable of dealing effectively with the facts when found; we must realize anew the spiritual resources which Christianity puts at our disposal, and so gain the needed dynamic to make the organization we create our servant and not our master.—*Excerpts from pamphlet, "Problems and Possibilities of American Protestantism."*

WILLIAM ADAMS BROWN

CENTENARY SURVEY
and TABULATION KEY

An outline of the principles, program, and classification by types of projects used as a basis for making the home section of the Centenary Survey

A Statement of Principles

Principle A Purely Missionary Responsibilities

Church projects in fields where the Methodist Episcopal Church is wholly or chiefly responsible for religious and social life, which can be made to meet adequately these needs along lines of worship, religious education and social uplift, and where adequate aid must be given on a purely missionary basis.

Principle B Urgent Home Base Opportunity Situations Where Aid Is Necessary

Church projects upon which the community is dependent for religious and social life, which can be made to meet adequately these needs, but where local constituencies cannot provide the kind of program needed now in order to place the Church, within the five-year period, on a basis not only self-sustaining, but able to give support to world-evangelization in financial aid, spiritual life and Christian leadership.

Principle C Denominational Obligations

Special projects which the Methodist Episcopal Church must undertake in order to meet her denominational missionary obligations.

A Statement of Program

The term "Church Project," as used in the above "Statement of Principles," does not mean necessarily a church building, but is made to include any one or a combination of two or more of the following items of program:*

1 A new church in an entirely new field.

2 A new church in a field already occupied, but where present building is totally inadequate, and must be entirely ignored in the new building plan.

3 Remodeling present church to care for an adequate community program.

4 A parsonage only in such urgent cases where lack of same is hampering church program, and which cannot possibly be built without outside aid.

5 Sufficient pastoral support over a period of from three to five years in places where, because of increased efficiency in leadership, the charge will come to self-support in that period of time.

6 Adequate maintenance for missionaries and workers trained for a program of evangelism, religious education and community service, in fields purely missionary in character.

7 Provision for stimulating and utilizing the spiritual resources of the church.

8 Providing necessary equipment and workers to care for the religious life, and to train for specialized service Methodist students in educational centers.

*The term "Church," as used here, includes all buildings used for Church work, such as a neighborhood church, mission church, parish house, a building for Methodist students at an educational institution, or any other material equipment required to provide an adequate program along lines of evangelism, religious education, and community service.

A Classification of Projects

Tabulation Key

Principle A Purely Missionary Responsibilities

Class I Foreign Missions Under the Flag:

1 Porto Rico
2 Hawaii

Class II Established Types of Home Missionary Work:

1 Indian
2 Negro
  a Negro in the South
  b Negro in the North
Alaska
4 Highlanders of the South
5 Mormon Territory

Class III Purely Missionary Work in City and Rural Fields in Specialized Forms:

1 Recent Immigrant Peoples:
  a Chinese
  b Japanese
  c Italians
  d Latin-Americans
  e Eastern European groups—Slav, Lettic, and Finno-Ugric (Magyar)
  f Others
2 Industrial Groups in Cities
3 Downtown Transient Polyglot Masses

Principle B Urgent Home Base Opportunity Situations Where Aid is Necessary

Class IV Providing Rapidly Growing Frontier Fields with Necessary Equipment and Pastoral aid.

Class V The Development of Rural Methodism by Providing Adequate Equipment and Pastoral Aid:

1 The Better Agricultural Sections
2 The Sparsely Settled and Less Favored Agricultural Sections
3 The Rural Industrial Communities

Class VI & VII The Development of Strategic City and Suburban Fields by Providing Aid needed now for Building New Churches and in Subsidizing the Salaries of Pastors and Staff-workers where the Strength of the Future Work depends upon the Immediate Placing of Adequately Trained Leadership in the Fields.

Principle C Denominational Obligations

Class VIII Development of Christian Leadership:

1 Strengthen Regular Churches near Student Groups
2 Provide Equipment and Leadership for purpose of training Leaders for Christian Service in connection with Educational Institutions

Class IX Evangelism: To Stimulate and Utilize the Spiritual Resources of the Church.

THE PORTO RICAN MISSION

The Field

PORTO RICO is an island territory with a total area of 3,606 square miles, and a population of 1,198,970.

Held under the sway of the Roman Catholic Church for 400 years, it was practically isolated from Protestant influence until acquired by the United States in 1898.

The problem

Sixty per cent. of the people are illiterate, and eighty-eight per cent. of them live in rural communities, often under conditions of abject poverty.

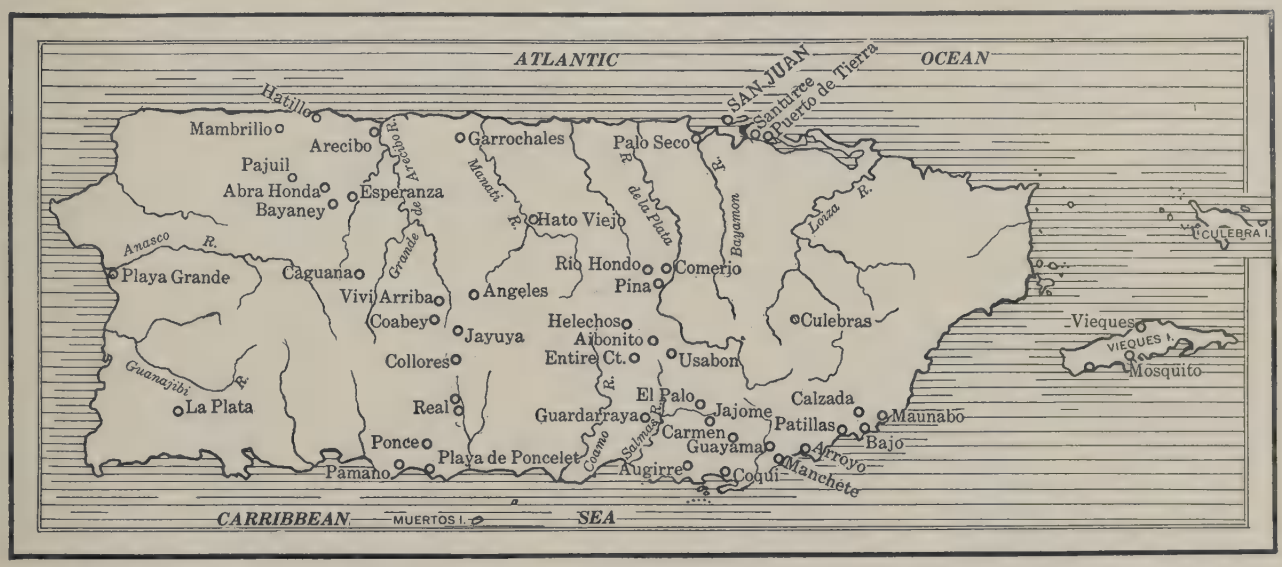
The problem in Porto Rico is a rural problem. Even the larger cities, San Juan, Ponce, etc., are rural rather than urban in their character.

The population is very dense; 325.5 people per square mile, more than ten times that of the United States.

Coming into citizenship from an environment which afforded them no training in democracy, the Porto Ricans stand in need of more thorough Americanization.

They are accustomed to looking upon the Church as something which touches them at their birth, their marriage, and their death, but which has no vital relation to their everyday life.

There is a great disregard for the marriage ceremony, the high fees charged by the priests being prohibitive to the poorer classes.



FORTY-SEVEN Methodist churches and chapels dot the surface of Porto Rico. They vary all the way from fine stone churches in some of the cities, to isolated shacks, built of the bark of the royal palm, and thatched with grass or palm leaves. But whether their walls are strong or flimsy, within them the Porto Ricans are finding a firm foundation on which to build their faith.

The presence of these buildings signifies not only a more vital and practical religious life, but also greater healthfulness, increased independence and capacity for labor, and better citizenship.

The circles on the map indicate the points where Methodist work is centered.

The problem (*Continued*)

Since the island manufactures only the articles needed for home consumption, with the exception of sugar and tobacco, the Methodist constituency on the whole is so poor that self-supporting churches are out of the question at present, as well as in the near future.

About 50,000 of the people are Protestants; the rest are nominally Roman Catholic, or indifferent to any religion. Eight evangelical churches are working out the problems of Porto Rico under a comity agreement.

Adequate use should be made of the Government supported university at San Piedras, which has an excellently planned normal course, including a summer school.

What we have

47 churches and chapels with 3,070 full members, and 2,343 probationers.
15 parsonages.
99 Sunday schools with a total enrolment of 6,580.
3 missionaries.
22 salaried local preachers.
36 volunteers serving without salary.
An Epworth League with 546 members, and a Junior Epworth League with 496 members.
A Rest House at Aibonito, open to all Protestant missionaries.
A small day school at Aibonito.
The G. O. Robinson Orphanage at Hatillo, caring for 75 boys.
The Bible School at Hatillo, for the training of native church workers.
An interest in the "Puerto Rico Evangelico," the union organ of the evangelical churches.

The present work of the Church is in a very productive area of 1,985 square miles, principally in the center of the island, among a population of 525,553. The appropriation allotted to Porto Rico by the Board of Home Missions and Church Extension for 1918 is $35,600.

Policy proposed

The establishment of more churches and chapels throughout the country districts, in order to reach the large rural population.

The appointment of more native church workers.

The providing of these leaders with a higher education than offered by the public schools.

Special attention in both the schools and churches to training in citizenship.

Cooperation with other denominations in non-sectarian educational work.

Cenienary program

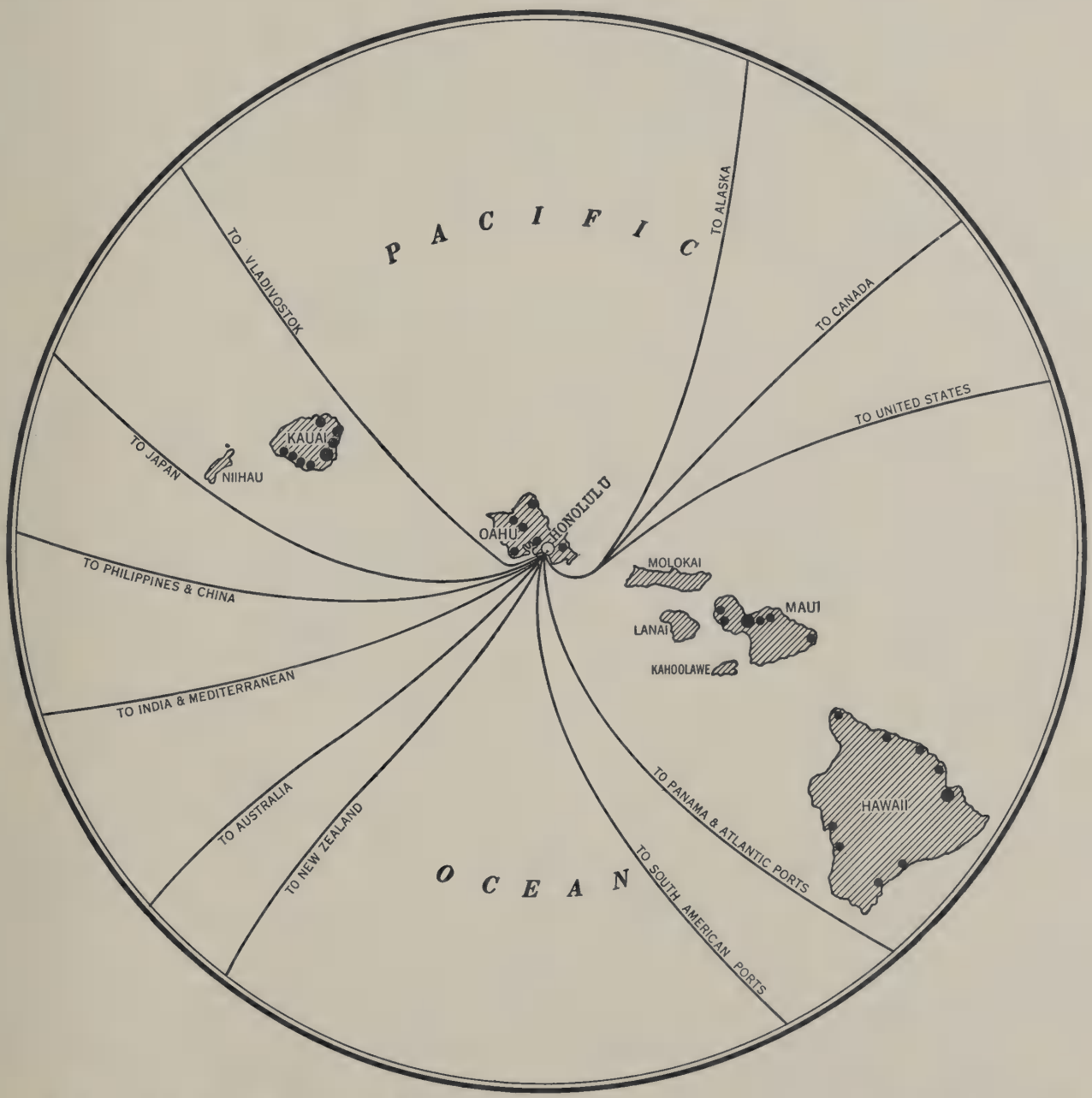
	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	28	$96,250	$90,345
Remodeling	7	12,550	6,050
Parsonages	15	26,000	16,100
Special	18	5,725	5,725
Total equipment	68	$140,525	$118,220
MAINTENANCE			
Directors Religious Education	3		$22,500
Women Workers	17		39,660
Superintendents	2		22,500
Others	2		11,000
Total maintenance	24		$95,660
GRAND TOTAL			$213,880

THE HAWAIIAN MISSION

The Field

HAWAII, a group of islands annexed by the United States in 1898, forms the outpost of our Western civilization, and the frontier of our Pacific Coast defense.

The Half-way House



HONOLULU offers its hospitality to all voyagers between our continent and Australasia. Here steamships stop for coal, and passengers have a glimpse of the outpost where West meets Asia. Senator Poindexter recently said: "There is no spot under our flag today of such strategic importance to our government as Hawaii."

The problem

Of a population of 217,744, only 26,041, or one sixth, belong to the original race of Hawaiians, the rest being Japanese, Chinese, Koreans, Filipinos, Portuguese, Russians, and Americans.

A large non-English speaking Oriental population is growing up in the heart of an American territory. Even those born in Hawaii show a tendency to stay with their own people in their own colonies, and are not easily reached either by Americanization or Christianity.

Hawaii is rapidly becoming a Buddhist stronghold. The Buddhists recently erected a $100,000 temple. They also maintain 25 schools.

During the last four years 13,715 Filipinos have been introduced into the island by the wealthy sugar growers. Among these Filipinos the birth rate is exceedingly high, but not approximating that of the Japanese on the island, who have a birth rate of 13.97 per cent.

Among the natives there are Mormon proselytes to the number of over 4,000. The white people of the Hawaiian Islands number some 44,050, which is only about one fifth of the population.

In these islands the problem is largely one of a rural nature, inasmuch as the wealth of Hawaii consists almost entirely of sugar, pineapple, and rice plantations.

By a comity arrangement the Methodist Episcopal Church does no Chinese work, and the Congregationalist Church does no Korean work. The city of Honolulu is a joint responsibility in the Japanese and Filipino fields. All the rest of the territory has been districted and assigned to different denominations.

The peculiar location of these islands in the mid-Pacific renders imperative the teaching of Christian ideals at once, to offset the polyglot influences of the horde of immigrants who will soon be seeking an asylum in this rich land, which has only to be scratched to yield a bumper crop.

What we have

22 churches and chapels, with a constituency of 1,711 full members and 267 probationers.

18 local preachers: 4 Americans, 1 Japanese, 12 Korean, 1 Filipino.

40 exhorters: 8 Filipino, 3 Japanese, 29 Korean.

46 Sunday schools with a total enrolment of 1,916.

An Epworth League with 423 members.

Japanese schools, mostly on plantations, with an enrolment of 240.

Korean schools with an enrolment of 169.

An interest in the Mid-Pacific Institute at Honolulu, an interdenominational school which specializes in the training of Christian leaders. It has property valued at $1,000,000, a student body of 321, and a teaching staff of 26.

"The Hawaiian-Korean Christian Advocate," a publication devoted to Hawaiian Methodism.

What we have *(Continued)*

An interest in "Tomo," (The Friend), a union Japanese Church paper.

A smaller paper printed in two Filipino dialects.

The International Sunday School lessons printed in Korean.

Policy proposed

The appointment of more Japanese, Korean, and Filipino pastors who have been trained in America, and who speak English. The Church must help in the work of Americanization by conducting its services in English.

The establishment of a minimum salary of $900 a year for married pastors, so that the Church will secure an adequate working force for this difficult field.

Extensive development of the Sunday school to keep pace with the rapidly growing Oriental birth-rate, especially the Japanese and Filipino.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	12	$115,900	$63,200
Remodeling	1	8,000	4,000
Special	2	366,075	366,075
Total equipment	15	$489,975	$433,275
MAINTENANCE			
Ministers			
A—Missionary			
B—Self-supporting in 5 years			
Language Pastors	39		$91,050
Directors Religious Education	2		20,000
Women Workers	11		23,900
Superintendents	1		15,000
Others	8		58,200
Total maintenance	61		$208,150
GRAND TOTAL			$641,425

THE NORTH AMERICAN INDIAN

The Field

THERE are 335,998 Indians in the United States, not including Alaska. The Indians are scattered in almost every state in the Union, from Oklahoma with 119,108 to Delaware with only 5.

The largest numbers are gathered in Oklahoma, Arizona, South Dakota, New Mexico, California, and Minnesota, most of them living on reservations as wards of the government. Each tribe has its own language, and its distinctive customs.

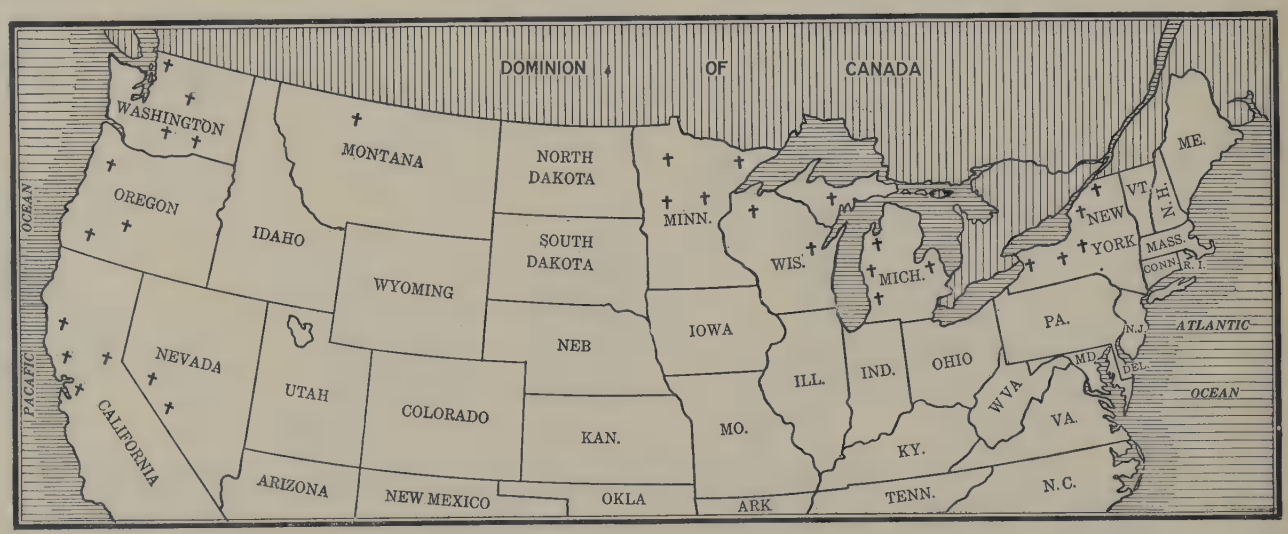
The problem

Less than 40 per cent. of the Indians are Christians, and only half of these are Protestants. About 40,000 are unprovided with missionaries, or any Church facilities.

The women and children have been for the most part untouched by the Christian religion, all the Churches having directed their efforts at the grown man.

There are 260,193 Indians who cannot read or write.

The irreconcilable gap between the homes on the reservations and the Indian schools, causes many educated Indians to return to the blanket, after leaving school.



IT is four hundred years since the white man first invaded the land of the Indians, and yet only one third of the 300,000 red men now scattered over the United States speak the English language. And only one fourth of them have been granted the privileges of citizenship.

Yet when Uncle Sam went into the war 5,000 of these red-skinned Americans entered the military service of the country, one third of them by enlistment. They also contributed $10,000,000 toward the first and second Liberty Loans. That shows that the Indian is capable of becoming an intelligent and loyal citizen.

Education is what he needs, and a chance to take a real part in our national life. At present there are 16,789 Indian children of school age who do not attend any school. But it is pertinent that he have the high morale of the Christian church to standardize his living.

The crosses on the map indicate points where the Methodist Episcopal Church is working among the Indians.

The problem (*Continued*)

Ignorance of sanitation and personal hygiene claims large numbers of victims every year, but increasing attention to these matters seems to have turned the former annual decrease in population into a slight increase.

The increasing admixture of white blood (33 per cent) in the Indian has produced sturdier physical qualities, and greater fecundity.

The government's paternalism has a tendency to rob the Indian of initiative, and make it unnecessary for him to think or do for himself.

What we have

The Methodist Episcopal Church is working among the Indians of California, New York, Nevada, Michigan, Minnesota, Montana, Oregon, Washington, and Wisconsin.

This work is done principally by white pastors of regular charges, who are able to hold services for the Indians only on Sunday afternoons. There are resident pastors on a few reservations, and also a small number of Indian circuits. There are practically no Indian Sunday schools.

The Board of Home Missions and Church Extension appropriated $8,245 to Indian work for 1918.

Policy proposed

The appointment of more resident missionaries speaking an Indian language.

The training of native Indian preachers. These men must be provided with a higher education than that afforded by the Indian schools, many of which do not go beyond the second year in the High School. Bring some of the schools as near as possible up to the standard of Hampton and Carlisle.

The establishment of more Sunday schools.

The appointment of Indian women workers, to bring Christianity to the women and children on the reservations. They must also be prepared to teach sanitation and domestic science. When Indian homes are brought to a higher standard, the returning students will not become discouraged and go back to the blanket.

Greater cooperation with other Protestant denominations. On some reservations there are as many as four different Churches at work.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	1	$5,000	$4,000
Remodeling	2	2,200	700
Parsonages	2	3,000	1,250
Total equipment	5	$10,200	$5,950
MAINTENANCE			
Ministers			
Missionary	1		$2,300
Others	29		120,200
Total	30		$122,500
GRAND TOTAL			$128,450

THE NEGRO *in* THE SOUTH

The Field

FOR the purposes of this survey all the territory south of the Mason-Dixon line is included.

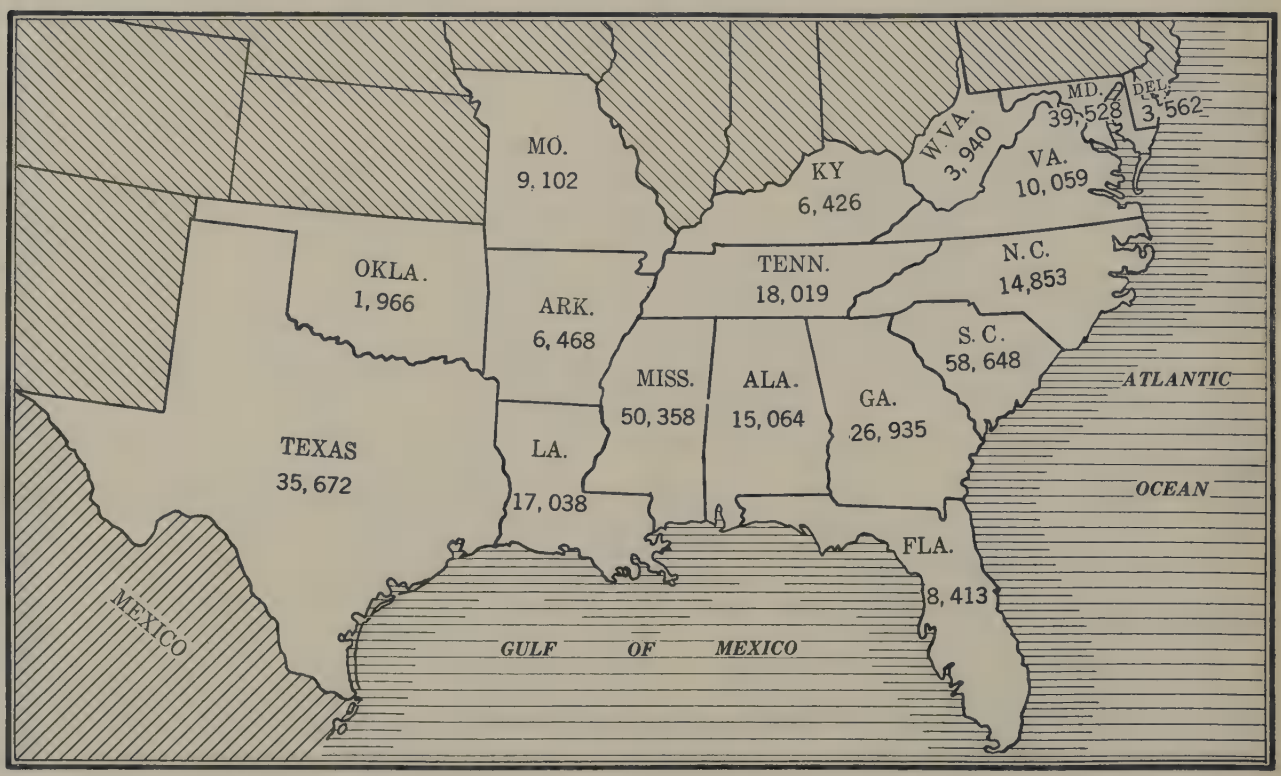
The colored population of these states in 1910 was about 8,800,000, of whom some 1,500,000 belong to the constituency of the Methodist Episcopal Church.

The problem

Our problem is mainly with the members of our own Church and this immediate constituency. Over 90 per cent. of the adult negroes of the South are said to be church members. Our responsibility is, however, not limited by our membership because other denominations, chiefly served by absentee pastors with services but once a month, have large numbers of neglected members in areas which should be reached by our churches.

Religion is mainly emotional, and the successful minister is the man who can put on the "rousements." Little constructive work is done. The churches are too often merely shacks, and rarely is an attempt made to improve the character of the buildings.

Immorality, intemperance, illiteracy, poverty, shiftlessness, race prejudice and oppression, industrial restrictions, bad living conditions, debt, the Northern exodus, and lack of leadership, are all factors in the Negro problem.



THE figures indicate the number of Negro members of the Methodist Episcopal Church in the southern states.

Of all the agencies at work for the uplift of the negro race, the Church holds first place. The Methodist Episcopal Church has a unique opportunity in this field, because its Negro members are of the better class. The economic condition of the negro is steadily improving. It is the duty of the Church to see that his moral and spiritual state makes an equal improvement.

What we have

15 conferences and 1 mission wholly in Southern territory.

4 conferences which extend into the South.

1,836 pastoral charges.

3,189 church buildings.

1,521 regularly appointed pastors.

315 supply ministers.

350,000 church members.

200,000 Sunday-school pupils.

In the New Orleans area the beginnings of a constructive program have been laid, especially in the Brookhaven District of the Mississippi conference. Here a community project has been started under the leadership of the District Superintendent, M. T. J. Howard, with the white people of the town cooperating with the Negroes.

The development of this district will illustrate possibilities of similar work elsewhere.

Policy proposed

A better trained leadership among the ministry.

Modern church buildings adapted to community service.

Typical community centers in agricultural districts.

Model parsonages in selected places as demonstrations of home life.

Organized movements for educating pastors and church officials in modern Church work.

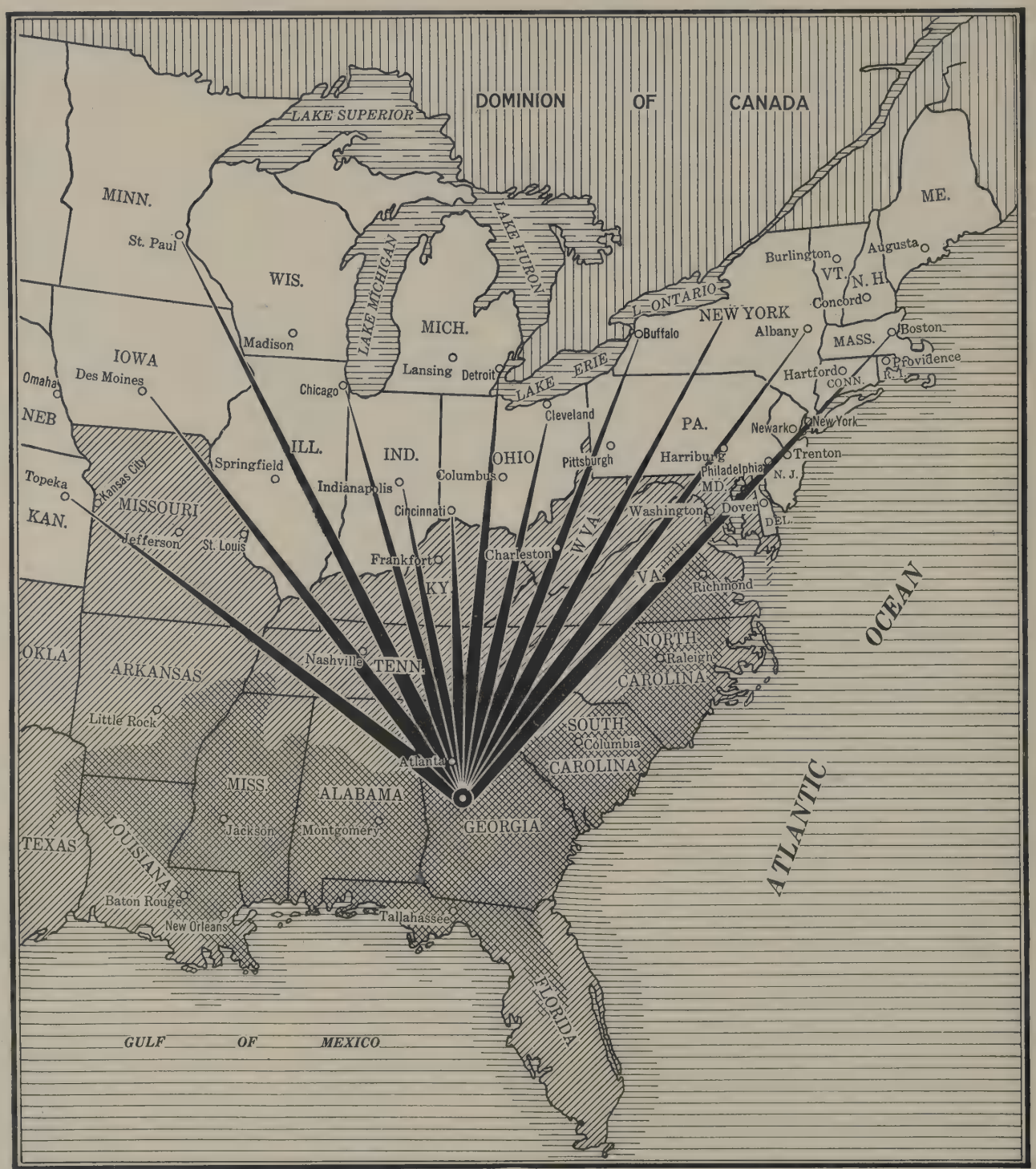
Cooperation with other denominations in surveys and plans of work.

Continued study of conditions in all Negro communities as to industrial, social, moral, and religious needs.

A program to make the church a leader in improving every phase of community life.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	369	$2,643,800	$1,279,650
Remodeling	200	467,200	226,000
Parsonages	238	338,550	159,200
Special	1	20,000	20,000
Total equipment	808	$3,469,550	$1,684,850
MAINTENANCE			
Ministers			
A—Missionary	145		$214,625
B—Self-supporting in 5 years	313		249,350
Directors Religious Education	20		112,000
Women Workers	27		75,100
Deaconesses	2		3,750
Superintendents	7		35,000
District Missionary Aid	81		188,000
Others	5		26,000
Total maintenance	600		$903,825
GRAND TOTAL			$2,588,675



HAVE you done your bit for the suffering countries of Europe? No doubt you have; but don't forget the needs of your own land.

Within the last two years, 500,000 Negroes have left the South for the North. Used to farming and to an outdoor life, they find it difficult to adapt themselves to the northern industrial centers where they settle. Housing conditions are often unspeakable; and the young people are a prey to the worst elements of the city. The Negro churches already established in the North are unable to take care of the newcomers.

Unless conditions be remedied, this migration from the South will become a menace to the North.

THE NEGRO *in* THE NORTH

The Field

ACCORDING to the 1910 census, there were 1,046,550 Negroes north of the Mason-Dixon line. Within the last two years this number has been increased by approximately 500,000, the newcomers congregating chiefly in Philadelphia, New York, Chicago, Detroit, Pittsburgh, and other large industrial centers.

In the South, the Negro is primarily an agriculturist; in the North, he becomes a city-dweller.

What we have

There are 151 Negro Methodist Episcopal churches in the North. Most are included in the Lexington, Lincoln, Delaware, and Washington conferences, to which the Home Board appropriations for 1918 are $1,400, $3,200, $3,500, and $2,250, respectively.

Some of the churches, such as St. Mark's in Chicago, and the Park Street Church, Cincinnati, have engaged in community service work, but the majority are following a program that is solely evangelistic.

The problem

Driven by the racial difficulties in the South, and urged by offers of high wages in industrial plants, the Negroes have flocked to the North in unprecedented numbers.

The housing conditions among the newcomers are in most cases unspeakable.

About thirty per cent. of them are illiterate.

Accustomed to rural life, and without facilities for wholesome recreation, the Northcoming Negroes are in danger of being absorbed by the worst elements of the city. This is especially true of the young people.

The churches already established are utterly unable to take care of the influx. Services are being held in tents and temporary pavilions. East Calvary Church in Philadelphia, with a seating capacity of 1,000, has a membership of 4,000, and is still growing. This condition is typical.

The Negro is innately religious. He is accustomed to depending on the Church both for spiritual guidance and social life.

The only other denominations that are strong in this field are the Baptist Church, the African Methodist Episcopal Church, and the African Methodist Episcopal Zion Church. The last two are concerned chiefly with a somewhat primitive evangelism.

Policy proposed

The immediate building of more churches.

Enlarging those churches already built.

Supplying the pulpits with men able to guide the newcomers in readjusting their lives.

Policy proposed (*Continued*)

Furnishing community centers for lectures and recreation.

Giving the young people interests and pleasures that will counteract the cheap city amusements.

Providing temporary quarters for Negro women and girls just entering the city.

Organizing domestic science courses so that women who were plantation laborers in the South, may learn a new means of livelihood.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	83	$1,712,000	$1,057,750
Remodeling	22	109,000	71,100
Parsonages	19	29,700	15,400
Special	1	52,000	20,000
Total equipment	125	$1,902,700	$1,164,250
MAINTENANCE			
Ministers			
A—Missionary	15		$40,700
B—Self-supporting in 5 years	65		68,350
Directors Religious Education	3		16,350
Women Workers	20		51,600
Deaconesses	3		6,750
District Missionary Aid	7		22,000
Others	3		13,600
Total maintenance	116		$219,350
GRAND TOTAL			$1,383,600

THE ALASKAN MISSION

The Field

ALASKA has a total area of 586,400 square miles, which is more than one-sixth of the territory of Continental United States. A considerable portion is inaccessible from October first to June first each year. The population of the whole territory is 64,356.

Since 1910 it is estimated that the number of people in Alaska has steadily decreased, due largely to the failure to find more rich gold placer mines, although the copper mines lying south of the Alaska range have attracted many large mining companies.

In general, the people of Alaska may be divided into two classes: the natives, and the men drawn there by the mineral wealth. The natives consist of Copper River and Athapaskan Indians, Aleuts, Thlinkits, and Eskimos, together with a very large preponderance of half-breeds.

ALL the way from Ketchikan to Fairbanks the Methodist missionary is playing hide-and-seek with an elusive population. Since there are only 64,356 inhabitants in the whole great area of 586,400 square miles, the process is something like hunting for a needle in a haystack. At present there are only four Methodist churches, and ninety-eight Church members.

Accessibility

Three railroads penetrate the interior of Alaska, one from Cordova to Chitana, thence to Kinnecott, a distance of 212 miles; another road, already extending 45 miles, is being built north from Seward by the government. An English road runs from Skagway to White Horse, connecting there with the headwaters of the Yukon River.

Wealth

The natural wealth of Alaska consists of gold, copper, and immense deposits of coal, part of the latter being very accessible, lying in and about Katalla; west of Seward, along Cook inlet, are about 1500 square miles of coal fields; a third coal region lies along the lower courses of the Yukon. With the coal situation in the "States" as it is, the deposits East of Cordova must be soon worked, bringing a large number of men to this field.

A very large deposit of tin ore is found in Seward peninsular near Cape Prince of Wales. Another is on the Tanana River. Alaska, the richest mineral province in the world, will soon have its wealth tapped, because of commercial necessities due to exigencies arising out of the war, and the era of reconstruction.

Increased labor population

This means bringing in great numbers of men, with women and children, to obtain the metals needed commercially. It also means that the agricultural possibilities of the country will have to be cultivated in order to feed the increased population. The nearest place from which foodstuffs can be obtained is Seattle, a seven-day trip by steamer. From Seward and Cordova, all that portion of Alaska lying below the Alaskan range is accessible throughout the year.

Southeastern Alaska, extending along the front of British Columbia, contains the richest salmon fisheries in the world; there are large villages that are active for 6 to 10 weeks each year, and practically deserted during the rest of the time.

Agricultural possibilities

Due to the short, hot summers, during which time the sun practically never sets, wonderful crops of vegetables, potatoes, alfalfa, and grains, principally wheat, can be grown.

The wheat possibilities seem to have been entirely overlooked, but the whole coastal region of Alaska contains large numbers of fertile valleys, protected by short mountain ranges and spurs, in which wheat especially grows very rapidly.

The climate in these valleys during the summer resembles that of Russia and the Scandinavian peninsular, but the quality of the grain grown is superior to the European crops.

The problem

Difficulties of travel and transportation over this vast field make missionary work a hazardous undertaking. For two months before the winter sets in, and two months after it begins to break up, the trails become almost impassable, due to the softening of the ice and snow. Either "mushing" on foot or travel by dog-sled is almost out of the question.

The population itself affords the greatest problem. One-half is transient, and the other half, the Indians, have suffered so severely at the hands of white men as to be decidedly sceptical of any help offered by them.

There are but few churches in Alaska of any kind, hundreds of square miles being without a chapel or meeting-house; while the congregations of the churches that do exist, decrease fully half during the winter months when the white people "come out" to Seattle, San Francisco, or Southern California.

The problem (Continued)

To a certain extent the towns and mining camps have grown more orderly, there now being sheriffs and government officials "north of 54." But still might rules in these camps, and drinking and gambling obtain to an extent not to be realized by one who has never visited Alaska.

The railroad camps are almost entirely churchless, but each one usually has a Catholic priest.

The fisheries present one of the most difficult problems with which a Christian Church has to deal. Men of the lowest and most abandoned type come there in droves during the season, attracted by the high wages. These men enter into temporary alliances with the native Indian or half-breed women, and as a result there is a very large mobile population, mainly women and children, throughout southeastern Alaska that lives from hand to mouth, with very little knowledge of Christian life and teachings. These children are the inheritors of the most vicious and lawless characteristics known to the human race. Many of the children are naturally bright, and would be very impressionable to religious and educational influences.

What we have

The Methodist Episcopal Church maintains only four church buildings and three parsonages, the total membership being but 98. The work is concentrated at Fairbanks, Seward, Juneau, and Ketchikan. The Board of Home Missions and Church Extension has appropriated, for the year 1918, $6,660 toward extending this work.

Policy proposed

The employment of more pastors. The distances from one station to another even on a circuit are so great that it is impossible for one man to serve more than one station.

The appointment of a general missionary to cover the entire field.

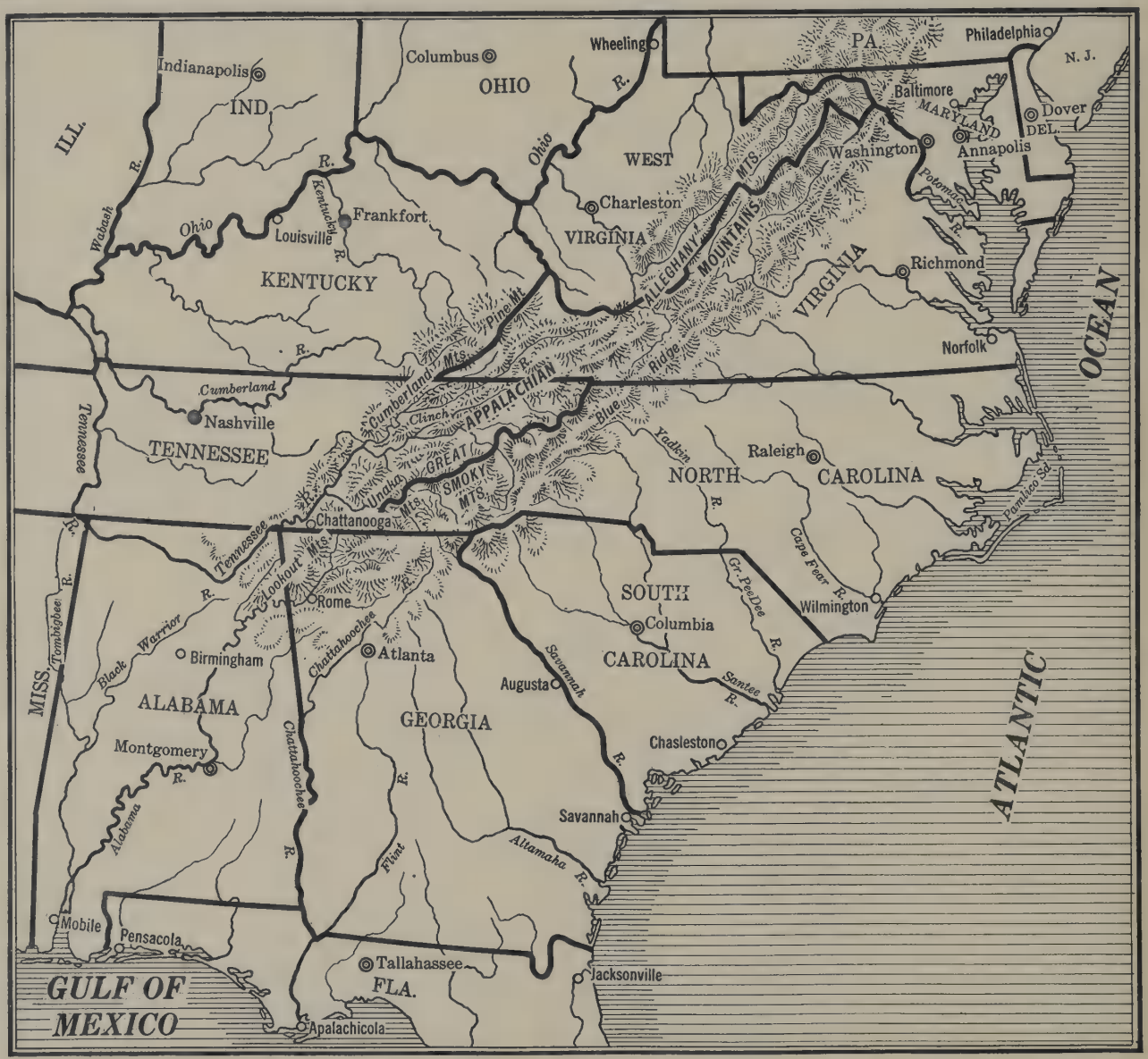
Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	2	$12,500	$9,500
Special	1	13,000	13,000
Total equipment	3	$25,500	$22,500
MAINTENANCE			
Ministers			
Missionary	7		$30,500
Superintendents	1		10,000
District Missionary Aid	2		13,500
Total maintenance	10		$54,000
GRAND TOTAL			$76,500

HIGHLANDERS *of* THE SOUTH

The Field

ALONG the southern portion of the Appalachian mountains, extending over in to northern Georgia and Alabama, are many of the descendants of the original English, Scottish, Irish, and French colonists.



MOUNT a good horse and ride up into that mountain range that comes nosing its way down into Georgia and Alabama. Once the great walls have closed about you, time slips backward by a century, and modern history is forgotten.

Three million people are hidden away in the green and gray depths of those forest hills. Good Dan Chaucer and gentle Will Shakespeare would understand the English used in some of the settlements better than we can. Here the home is still a self-sufficient, independent unit, where homespun clothes and knitted stockings are produced by the women, and the men range forest and stream for their food supply, or wrest it from tiny garden patches that seem about to slip their moorings and go sliding down into the valley below.

These people have lived for the most part by hunting, fishing, and growing such corn and vegetables as were absolutely needed. They have mingled very little with the people of the valleys, keeping to the mountainsides where their forefathers settled, and preserving many of the forms of living common to those times. They have intermarried almost entirely among themselves.

They have but few schools and churches, little knowledge of what goes on in the outside world, and small interest in politics, either local or national. Because of their self-imposed seclusion it is impossible to state their number exactly, but it is estimated to be about 3,000,000.

The problem

The main features of the problem are isolation, illiteracy, and arrested development, due largely to the influences of too close intermarriage.

In religion they incline toward certain forms of Calvinism, believing that salvation depends less on human effort than divine Grace. As a corollary to this, they do not believe in a trained or educated ministry, nor do they sustain colleges or theological schools. Most of their preaching is done by voluntary pastors of little education and less training, but of a great yet almost superstitious belief and faith in God. The doctrine of "an eye for an eye and a tooth for a tooth" has worked much havoc among these people, and is probably the basis of many of the almost interminable feuds which are prosecuted with more religious zeal than is shown in their attendance on church.

Large portions of this country are without religious service of any kind. Many of the people being so isolated that it would be impossible for them to attend worship.

Housing and general living conditions preclude the development of wholesome family life, and cause the widespread prevalence of such diseases as malaria, hookworm, and tuberculosis.

Such work as is being done by the Methodists and other denominations is almost entirely by the circuit system, so that very few communities have a resident pastor. One preaching service a month, and sometimes even less than that, is all that the majority of the mountain people are offered, while many are without even such limited advantages.

What we have

This territory is touched by six annual conferences, with a total membership of about one hundred thousand, and a Sunday school enrolment of about the same figures. In round numbers there are one thousand Methodist Church buildings scattered through these states. Most of the mountain churches are of the old one-room type.

Almost all the preaching appointments are circuits. The preachers are seldom well trained. The college man is a rarity, and a seminary graduate practically unknown among the mountain preachers.

Our Board of Education has a dozen schools, in addition to the University of Chattanooga, which draws largely from the mountain people for its students. Almost all of these schools are strongly denominational in their work, and there is usually close cooperation between the school and the Methodist church in the same community.

Policy proposed

Native trained workers.

Aid in providing adequate pastoral support.

Improved Sunday school methods.

Modern buildings adapted to community service.

Selected community centers as demonstrations of approved living conditions.

Encouragement toward self-support.

Cooperation with other denominations and with the state.

Such a program as will put the church at the center of the community life.

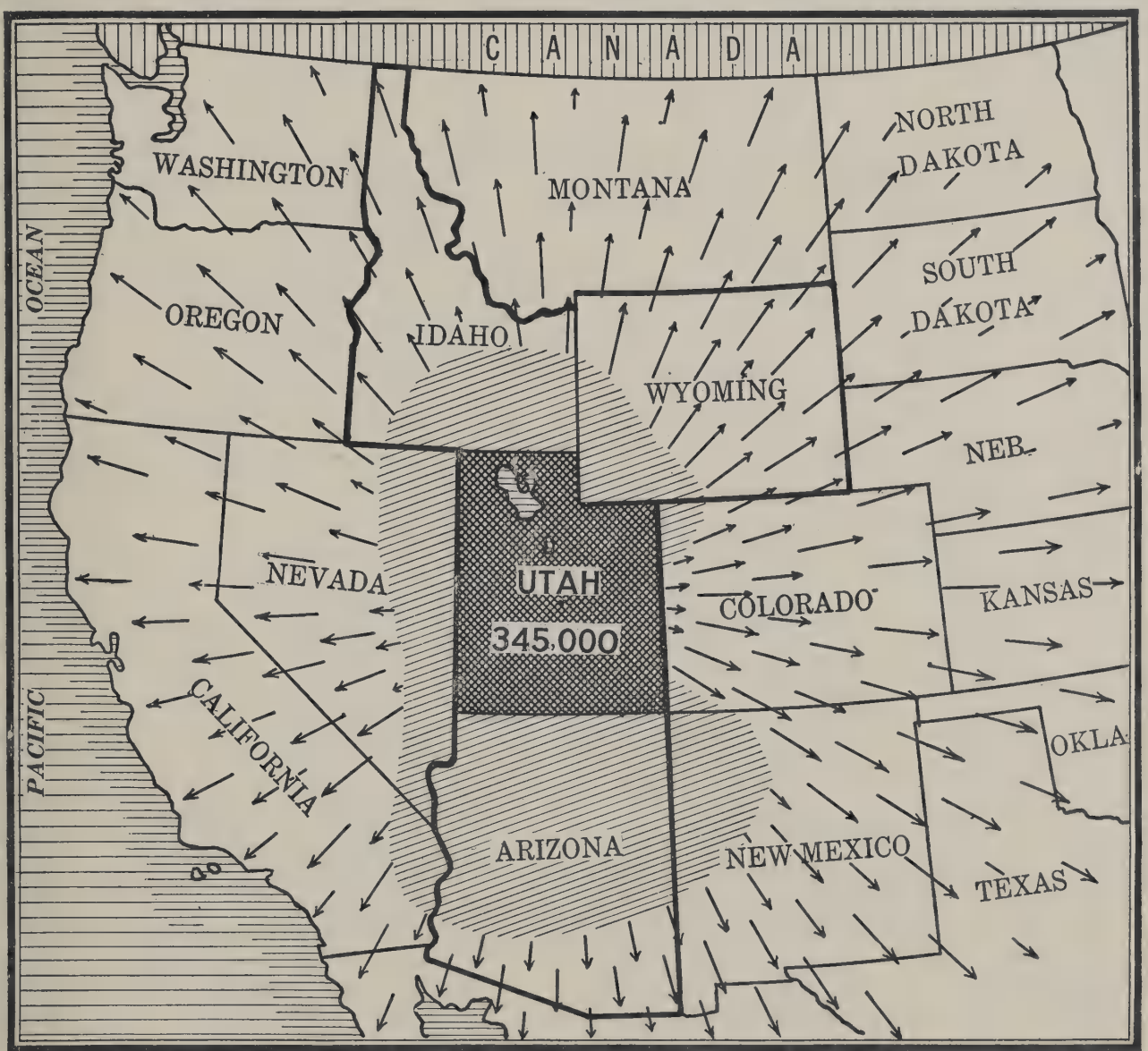
Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	47	$421,000	$203,100
Remodeling	47	82,900	30,900
Parsonages	59	120,200	52,550
Special	5	7,500	7,500
Total equipment	158	$631,600	$294,050
MAINTENANCE			
Ministers			
A—Missionary	60		$102,800
B—Self-supporting in 5 years	33		33,150
Women Workers	4		11,200
District Missionary Aid	13		38,500
Others	5		17,500
Total maintenance	115		$203,150
GRAND TOTAL			$497,200

THE MORMON TERRITORY

The Field

THE Mormon Church, or the so-called Church of Jesus Christ of Latter Day Saints, as it has been known since 1834, was founded in 1830, and now has a membership of about 500,000. Of these



FROM some points of view Utah might be classed as one of the earth's darkest spots. Why? Because in that one state there are 345,000 people devoted to a religion which encourages polygamy and discourages popular education. This sounds like a foreign mission field, but it is right in our own backyard.

Not content with taking possession of Utah, the Mormons are branching out into Idaho, Arizona, Wyoming, Nevada, New Mexico, and Colorado. They have 1,400 missionaries at work in this country, who are so zealous for the cause that they pay their own expenses, provided these are not met by their relatives.

some 415,000, including 70,000 of the Reorganized Church, are in the United States, Utah having about 345,000; Idaho, Arizona, Wyoming, Nevada, and New Mexico have several thousand each.

The chief growth of Mormonism, after reaching Utah, for many years was through immigration from Great Britain and Scandinavia. Converts were won largely by the concealment of the polygamous aspects of Mormonism, together with the promise of free land.

The Mormon Church has a Woman's Relief Society with 50,000 members; a Young Men's Mutual Improvement Association with 36,916 members; a Young Ladies' Mutual Improvement Association with 36,000 members; a Primary Association with 70,000 members; and a Sunday School Union with an enrolment of 198,587, teachers and pupils.

The problem

The Mormon territory constitutes an essentially foreign mission field at home. Being non-Christian in its doctrines, the Mormon Church is actively hostile to all Christian denominations. Practice of tithing has caused it to amass great wealth. Concentration of its followers in a few states has helped it to gain much political influence.

The Mormons are carrying on an extensive propaganda, 1,400 missionaries being constantly in the field. These missionaries give two years of service, their expenses being met by themselves or relatives. Mormon temples have been erected in Canada and Hawaii. The church also maintains a strong bureau of publicity.

Only two per cent. of the people in Utah belong to any Protestant evangelical denomination. There are two self-supporting Methodist, and eleven self-supporting evangelical churches of other denominations. Utah has less than 10,000 Protestants, about 10,000 Roman and 8,000 Greek Catholics, 345,000 Mormons, and over 100,000 not affiliated with any Church.

Despite their small numbers, the evangelical churches forced Utah to adopt a public school system, although the Mormons did not favor popular education. By their example they also forced the Mormon Church into an attitude of patriotism, their original attitude having been one of aloofness, if not hostility. If these Churches should withdraw now, much of this good work would be undone.

What we have

The appropriation of the Board of Home Missions and Church Extension to the Utah Mission for 1918 was $16,900.

Utah is the only state in which the Methodist Episcopal Church does direct work with Mormonism. Though there are many Mormons in the surrounding states, they generally live in colonies by themselves, removed from their Christian neighbors. The work in Utah is pro-Christian rather than anti-Mormon. It tends to modify the teaching and transform the Mormon practice by the exercise of Christian influence.

Utah: 20 charges, 2 self-supporting. 1,712 full members. Property valued at $208,300.

Policy proposed

Building new churches, and strengthening old ones so that Methodism can continue to stand for Christianity, education, and patriotism in the heart of the Mormon territory.

Creating a strong evangelical program to hold those already affiliated with the Church; influencing the Mormons into laying more emphasis on the Bible, and attracting both dissatisfied Mormons, and those with no religion.

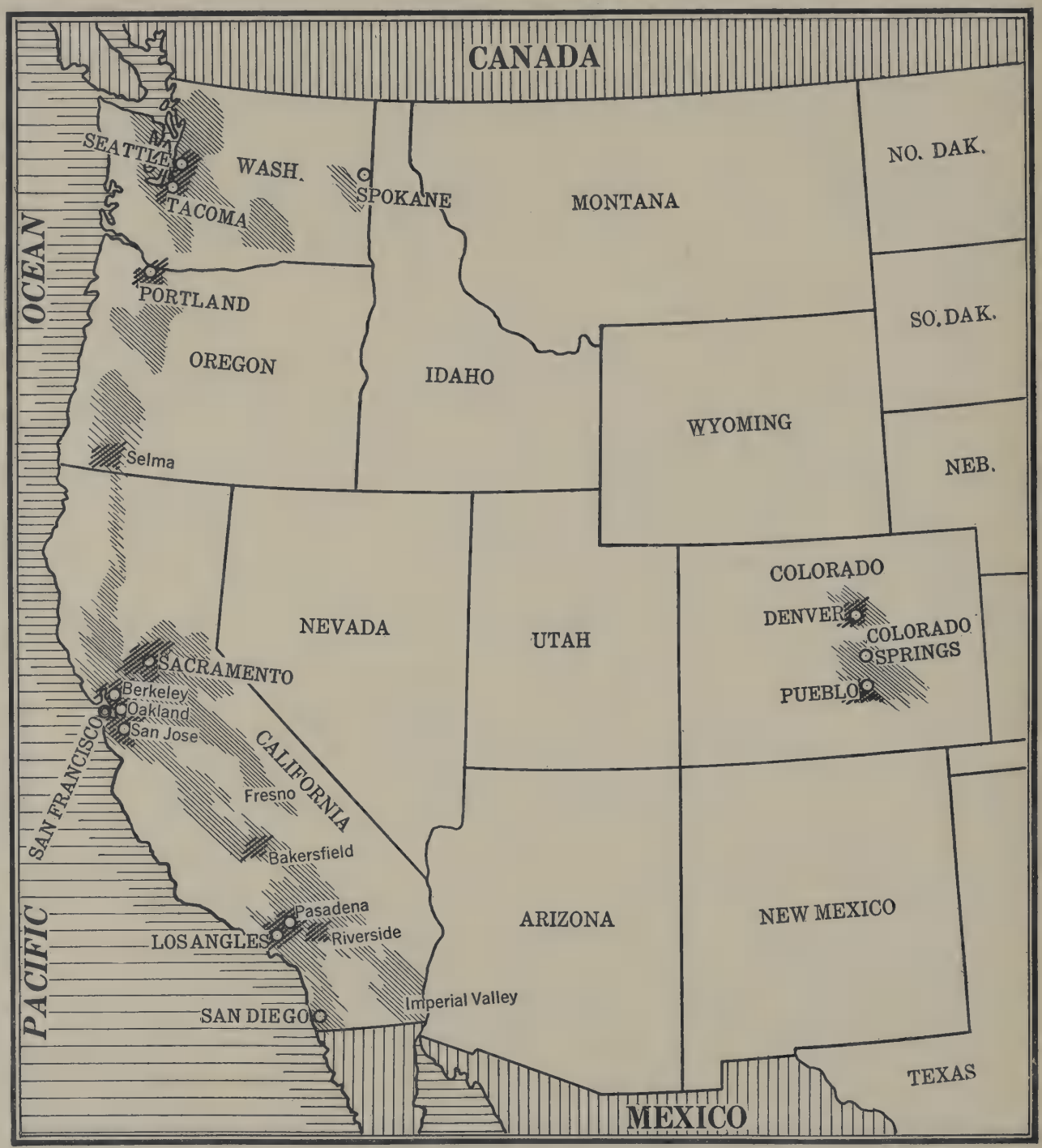
Policy proposed (*Continued*)

Making a special effort to reach the young people in the colleges and universities. When a Mormon receives a good education, he generally drifts away from his church. One of the projects which the Centenary is asked to help is the building of a $100,000 church and student center near the University of Utah in Salt Lake City.

Aiding in pastoral support so that capable men may be obtained. Nowhere is the personality of the pastor more important than in this field.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	14	$109,500	$63,500
Remodeling	14	61,000	30,250
Parsonages	18	49,000	28,500
Total equipment	46	$219,500	$122,250
MAINTENANCE			
Ministers			
A—Missionary	25		$72,000
B—Self-supporting in five years	5		10,800
Deaconesses	2		4,500
Total maintenance	32		$87,300
GRAND TOTAL			$209,550



THE light lines show the location of the Japanese in these states; the heavy lines, that of the Chinese. The Chinese are city dwellers in America, for the most part, while the Japanese spread out along the narrow fertile valleys of the Coast States, and excel as truck farmers. The circles indicate the more important points where the Methodist Episcopal Church is working among these people. A glance at that long fringe of Japanese along the Pacific Coast reveals how many of these people are as yet untouched by the work of the Church.

THE PACIFIC CHINESE *and* JAPANESE MISSIONS

The Field

THERE are about 80,000 Chinese and 100,000 Japanese in the United States.

Though there are Chinese colonies in Philadelphia, New York, and a few other large Eastern cities, by far the greater number of Chinese have remained on the Pacific Coast.

The Japanese are confined almost entirely to California, Colorado, Washington, and Oregon, few outside of the student class having gone farther East.

The problem

The tendency of the Orientals to live in close colonies makes it difficult to Christianize and Americanize even the American born.

Buddhist temples have been erected in every large city on the Pacific Coast.

The alien ownership bill in California, passed May 3, 1913, and the Chinese exclusion act of 1882 have produced a misunderstanding of relations between the United States and the Oriental countries, which the European war and our present relations as Allies are fast removing.

Many of the Chinese and Japanese return to their native countries. The standing of Christianity and democracy in the Far East depends largely upon their verdict.

The Pacific Chinese Mission

Special problem

Three different classes of Chinese are in need of being Christianized and Americanized.

1 *The older men who came to this country years ago as laborers*
They are firmly fixed in their habits of thought, and are not especially concerned about Christianity. Being of gregarious habits, they are mostly found in small communities in large cities, and are difficult of access. Most of them can be reached only by street-preaching and the distribution of tracts.

2 *The Chinese who have established homes in the centers of population*
This class is more accessible, especially through work with the children. The family church is best suited to their needs.

3 *The student body, ambitious and eager to learn the English language*
Some of them are unable to enter the public schools until they have had a preparatory course in our Church schools. Part of our task, beside teaching them, is to give them some social life, and to provide them lodgings.

Other denominations working on the Chinese problem are the Congregationalists, Baptists, Presbyterians, and Independents.

What we have

6 churches with 285 full members. 9 Sunday schools with 548 scholars.

A Chinese Epworth League with 183 members, and a Junior Epworth League with 45 members.

8 English night schools with 149 pupils. 4 English day schools with 99 pupils.

All this work is done in California. The Home Board appropriation to the Mission for 1918 is $11,900.

Policy proposed

Greater efforts to reach the Chinese in the population centers.

The opening of new day schools. Further development of the Sunday school.

The appointment of traveling missionaries to reach the Chinese in scattered rural communities.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	4	$25,000	$20,000
Remodeling	2	5,000	4,000
Total equipment	6	$30,000	$24,000
MAINTENANCE			
Language Pastors	10		$31,000
Women Workers	9		18,750
Superintendents	1		15,000
Total maintenance	20		$64,750
GRAND TOTAL			$88,750

The Pacific Japanese Mission

Special problem

The Japanese problem presents two phases.

1 *The city dwellers*

There are Japanese stores and other business places everywhere. Many Japanese young men and women are employed as domestics.

2 *The rural laborers*

Prevented by the land laws of California from owning property, the Japanese in the agricultural districts are necessarily more or less migratory.

Buddhism is making a special effort to reach the Japanese children through women propagandists. There are five of these women in Los Angeles alone.

Special problem (*Continued*)

We have an important work among both women and children, and an unusual opportunity.

Seven other Protestant denominations are working among the Japanese. On the whole, there is a fine spirit of cooperation. Union evangelistic meetings are frequently held.

What we have

16 church buildings.

23 pastors.

1,240 full members of the Church.

6 parsonages and dormitories.

16 branches of the Epworth League, with 600 members.

23 Sunday schools with 661 pupils.

The Anglo-Japanese School at San Francisco, a high school with 162 pupils.

Policy proposed

The establishment of supplementary day schools to provide what our public schools cannot: a special training in English for the little ones; training in Japanese for the older ones; and training in Christianity for all.

Aid in reestablishing the Christian printing press. There are a dozen Japanese dailies, and as many monthlies, some strongly Buddhist, published on the Pacific Coast.

Increasing dormitory accommodations for single men, to solve the lodging house problem. Sending out more workers, especially to ranches and orchards.

Greater efforts and efficiency in Sunday schools in order to keep pace with the rapidly increasing number of Japanese children.

Special stress is placed on the proposed new Japanese church at Los Angeles, where there is the largest need and opportunity on the coast.

The local church will raise $10,000 toward a $35,000 enterprise.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	7	$61,000	$33,800
Total equipment	7	$61,000	$33,800
MAINTENANCE			
Language Pastors	27		$41,510
Women Workers	1		900
Superintendents	1		15,000
Others	4		10,000
Total maintenance	33		$67,410
GRAND TOTAL			$101,210

THE ITALIANS

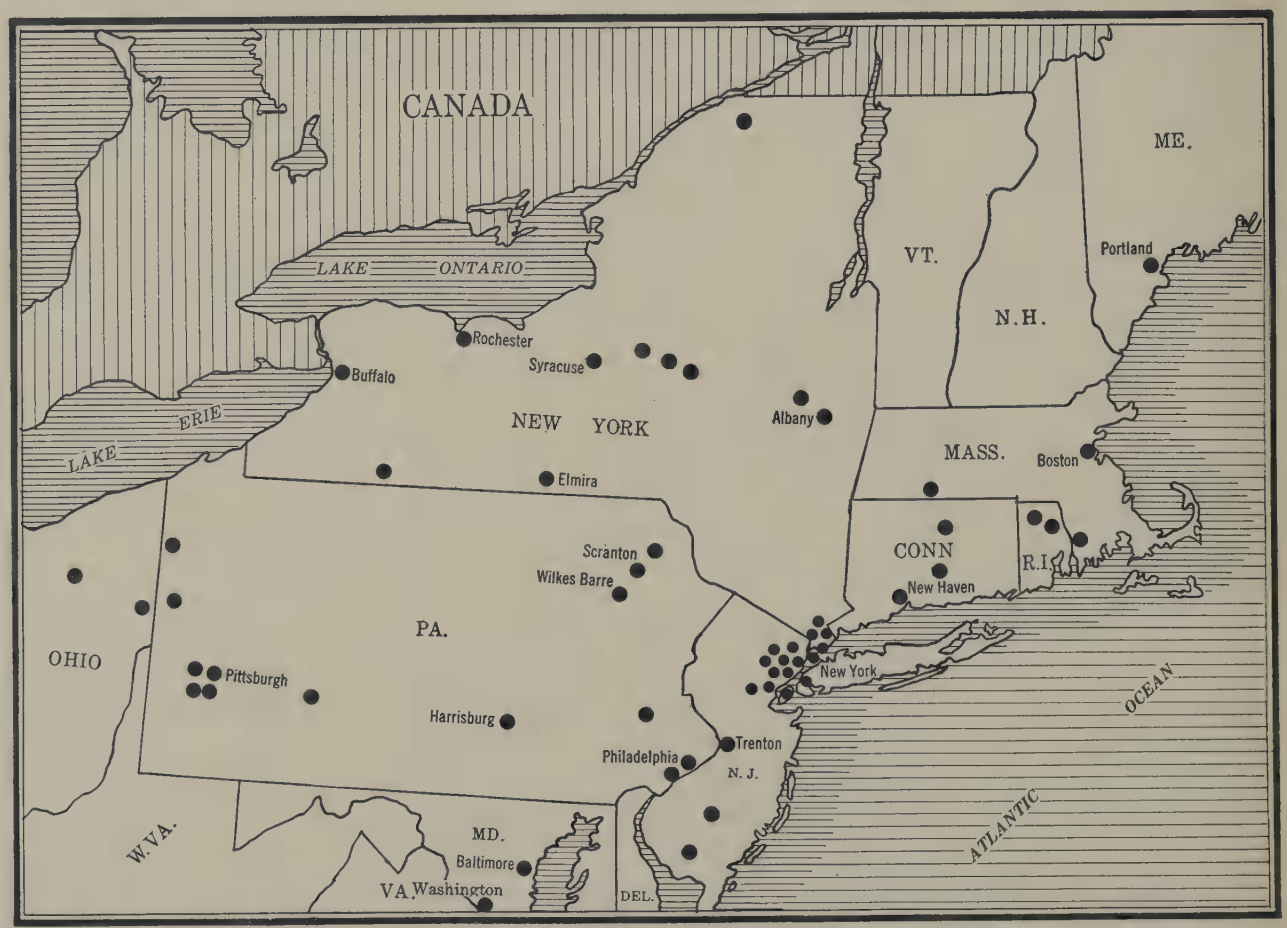
The Field

THE total number of Italians in the United States is about 4,000,000, including native born children of foreign parentage. There is not a single state in the Union that does not have Italians within its borders. However, they are most numerous in New York, Pennsylvania, Massachusetts, Connecticut, and Rhode Island.

The chief centers are New York City, practically the largest Italian city in the world, Philadelphia, Boston, Chicago, New Haven, Providence, San Francisco, and Bridgeport.

The problem

Seventy-five per cent. of the Italians who come to America were farmers in Italy. Less than twenty per cent. find such employment here, the others being absorbed into our great industries.



WHILE the Centenary program of work among the Italians in America is nation-wide, it is natural that greater stress should be laid on the Eastern industrial states where the Italian population is greatest. The black dots indicate points where work is to be undertaken among the Italians. Wherever the project—whether in Massachusetts or California—it will be a distributing center of Christian and American ideals to all the sons and daughters of Italy who come within its reach.

Italian Projects in the Western States

The problem (*Continued*)

Crowded together in unsanitary tenements or dirty mining shacks, ignorant, poor, and without an understanding of our language, customs and laws, they find life hard, and with no wholesome recreation open to them.

From one third to one fourth of the Italians in this country are loyal to the Roman Catholic Church, which has 150 churches and missions in America, distinctly Italian. The Presbyterian Church, the first to enter the field of Italian evangelization, has 74 churches and missions. The Baptist Church has 75 missions, the Congregationalist 21, and the Protestant Episcopal a smaller number.

The total Protestant population of Italians in the United States is 20,000. This leaves a remainder of 3,980,000, the majority of whom are materialistic and socialistic because nothing better has been given to them. Twenty-three cities and towns in three New England states have among them Italians to the number of 500 to 2,500 each, for whose religious life no provision is made, either by the Roman Catholic or Protestant churches.

What we have

50 churches and missions. 52 Italian pastors. 1 Swiss pastor.

2 American pastors engaged in Italian work. 9 American deaconesses.

1 Italian deaconess. 3 American and 2 Italian paid lay workers.

42 Sunday schools with a membership of 4,927.

3,402 church members, and 1,839 probationers. Property valued at $480,000.

An Italian Christian Advocate, "La Fiaccola."

An expenditure of $50,000 annually in Italian work by the Board of Home Missions and Church Extension.

Policy proposed

The strengthening of certain centers where successful work is being and can be accomplished.

Building churches suitable for the Italian's need of color and life.

Providing language pastors both for exclusively Italian churches, and for English-speaking churches which do Italian work.

Providing bilingual women workers to visit the homes, and to conduct classes for the children in English, and for the mothers in Italian.

Appointing directors of religious education to supervise both the religious instruction and the social welfare work.

Organizing classes in American citizenship where the immigrant Italian can acquire a knowledge of our history, customs, ideals, and laws, beside preparing himself for the naturalization tests. This would include lessons in English.

Giving opportunities for wholesome recreation and social life, so that the Italian may learn the ways of the English-speaking people.

Making use of the Italian's musical interests by forming choirs, orchestras, and choral clubs.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	37	$1,150,500	$882,000
Remodeling	6	46,500	46,500
Parsonages	4	12,100	6,600
Special	3	32,700	26,700
Total equipment	50	$1,241,800	$961,800
MAINTENANCE			
Ministers			
A—Missionary	11		$59,000
B—Self-supporting in 5 years	2		11,200
Language Pastors	42		253,200
Directors of Religious Education	14		87,500
Women Workers	46		167,250
Deaconesses	12		25,650
Superintendents	3		27,500
Others	1		5,000
Total maintenance	131		$636,300
GRAND TOTAL			$1,598,100

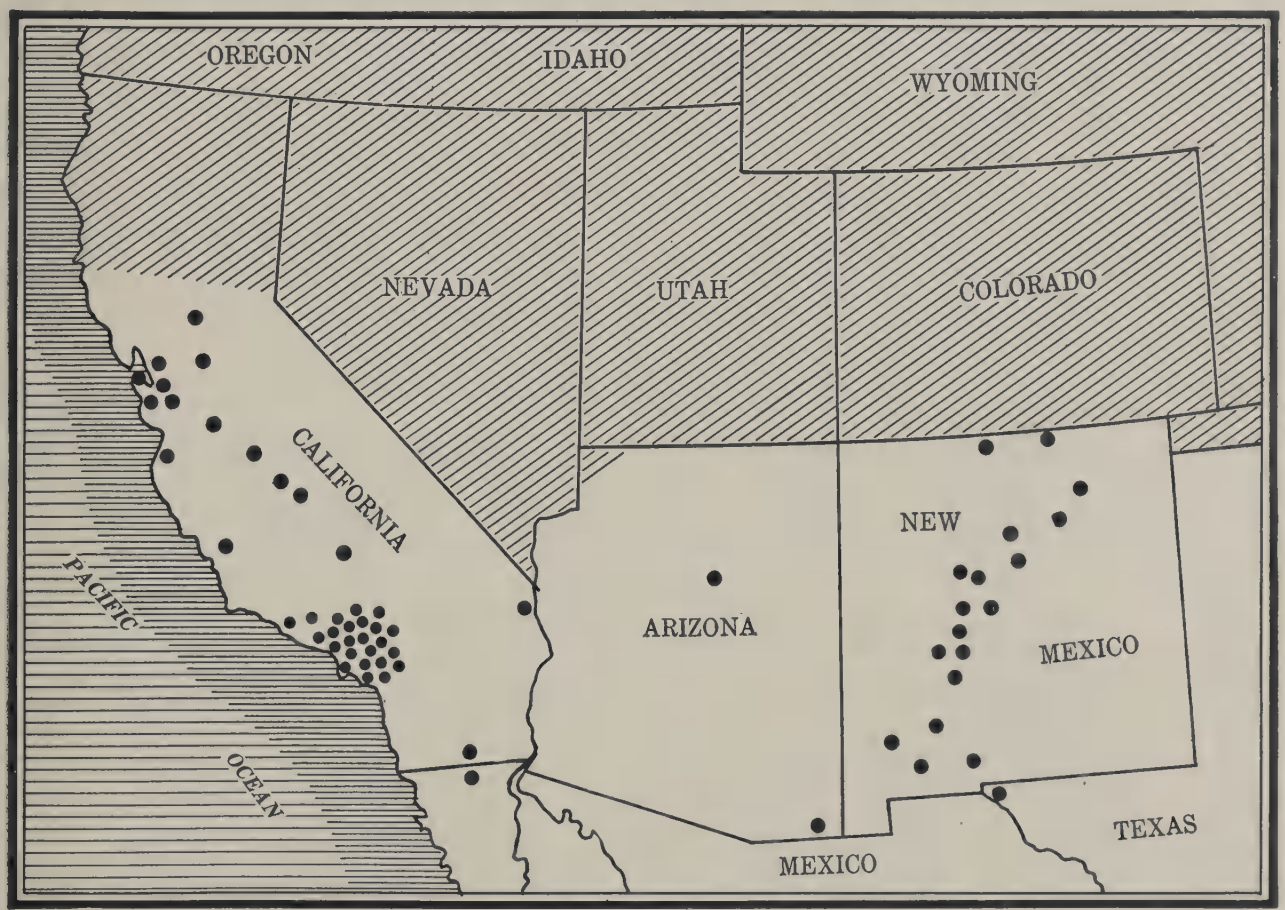
THE LATIN-AMERICANS

The Field

THE phrase "Latin-Americans" is used to designate United States citizens of Mexican extraction, alien Mexicans, and emigrants from the Philippine Islands, the West Indies, Central and South America, Spain, Portugal and her African colonies.

The Latin-American population in the United States is about three millions, of which number nearly one million are in the states of California, Arizona, and New Mexico. The Mexican people in our country number more than two million, according to the figures of the New York City Consulate.

There are over seven thousand Mexicans employed by the Pennsylvania Railroad. They are extending as far north as Idaho, and as far east as Pennsylvania and New York. Large Mexican colonies are found also in Illinois, Iowa, and Kansas. The Portuguese are settled mainly in Massachusetts and Rhode Island in the East, with other settlements in Illinois, Washington, and California. Half of the Portuguese of the nation are located in the last named state.



CALIFORNIA, Arizona, and New Mexico claim one third the Latin-American population of the United States. During the past eleven years not more than a dozen of the newcomers from Mexico have become United States citizens. But in New Mexico are thousands of descendants of the Mexicans who lived there when the United States took over that territory. They are now loyal citizens, taking an active part in political life and contributing thousands of soldiers to our army. With education and an understanding of our national aims and ideals, the newcomers will develop the same way. The Church has an opportunity for patriotic service by helping to make valuable citizens of this host of aliens.

The problem

During the past year over 100,000 Mexicans have crossed the border, congesting the cities of the Southwest. Los Angeles, Tucson, El Paso, and San Antonio are flooded with refugees and laborers. There are more Mexicans than Americans in El Paso. Much larger numbers are coming in since the government virtually suspended the literacy test.

A seasonal shifting of population, wretched poverty, contented illiteracy, general lethargy, antipathy to American life and citizenship, blind atheism or ignorant loyalty, for the most part, to the Catholic Church, are characteristics which aggravate the problem. A partial exception is the case of New Mexico, where the Spanish-speaking population values American citizenship, is active politically, and has given soldiers by the thousand, both in the present conflict, and in the Civil War, where her sons numbered over 6,000.

Our present halls and shacks, located in disreputable and inconvenient quarters, are a discredit and handicap to the cause of Christianity.

The helplessness of the Mexicans, the remoteness of missionary centers and consequent indifference, and the border friction are other factors in this problem. Anarchists and all varieties of agitators are pushing their propaganda among the masses we neglect.

The Portuguese in California are dispossessing the American population in great valley and ranch regions. It is characteristic of these people not to become part of the communities they enter, but to drive out other groups. Their thrift and pride make them inaccessible to our wretched chapels. They are indifferent to Catholicism and all religion.

What we have

We now have work among the Latin-Americans in northern and southern California, Colorado, New Mexico, Arizona, and Texas. The New Mexico Conference includes Chihuahua and Sonora in Mexico, where activities have been abandoned since the revolution. California Baja, Mexico, is included in the Southern California Conference.

23 pastors, 6 social workers and deaconesses. 23 circuits. 41 churches and chapels.

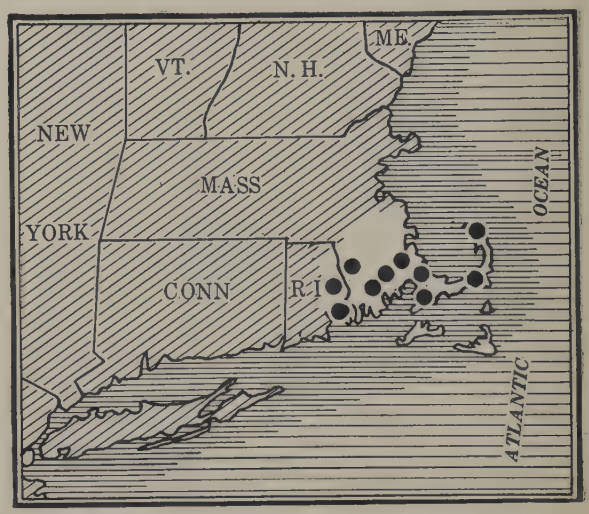
1,440 resident members, 333 non-resident members.

75 Sunday schools, 2,650 Sunday school pupils. 25 parsonages.

Spanish-American Institute (Biblical, normal and industrial) for boys at Gardena, California. The average attendance is sixty pupils. The superintendent, his wife, one teacher, two matrons, and a farmer compose the faculty. Portuguese and other Latin-American boys, including Mexicans, are admitted.

Albuquerque College (Biblical and industrial), at Albuquerque, New Mexico. The average attendance is 35 pupils. The missionary in charge, his wife, and two assistants make up the staff.

In central and northern California, the Methodist Episcopal Church has exclusive responsibility for the Mexicans, beside bearing a large share in other places. No other Protestant denomination is working among the Portuguese of California.



MASSACHUSETTS and Rhode Island contain most of New England's Latin-American population. Here many Portuguese are working in the factories, on the farms, and as fishermen. The black dots indicate the location of Methodist Projects for work among the Portuguese.

What we have (*Continued*)

The total value of land and buildings used in the Spanish-American work is $98,500. An appropriation of $12,450 was granted by the Home Board for the year 1918.

Policy proposed

The evangelization of the Latin-Americans by large-visioned pastors, and religious education directors of their own nationality.

Providing trained and capable women workers, beside American religious directors with administrative ability, who can plan community programs.

Lifting the standard of our gospel appeal by better facilities in buildings, location, and equipment. Each worker needs imperatively an automobile to reach outlying points.

Americanizing the Latin-Americans and making citizens of them. This applies especially to the Mexicans, since in the past eleven years not more than a dozen native-born Mexicans have become United States citizens. Contact with American Christian people will bring this about. Classes for teaching English and American ideals are also necessary.

Adapting Morgan Memorial ideas to Latin-American needs. The organization of legitimate employment agencies to replace the operations of employment sharks will further the cause. Schools to develop initiative and a higher standard of living should be founded. Establishing laboratory and training grounds for college students and city workers.

Relieving cases of physical need through constructive and mutually self-respecting social work. Specialists are required to deal with every variety of human need, as in cases of accidents, domestic difficulties, and neglected children.

Recruiting leaders in community uplift by providing a complete course of practical industrial work, such as is given at Hampton Institute. These plans should be in fullest cooperation with work being done among Latin-American girls and women.

Promoting friendly relations on the border by counteracting efforts to embroil Mexico and the United States. Our missionaries and pastors have an opportunity to combat the lawless element of both races, who, encouraged by those holding great interests in Mexico, are ever attempting to make trouble between the two countries. This situation has been intensified by German propaganda.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	65	$692,700	$660,650
Remodeling	8	8,350	6,800
Parsonages	42	76,700	66,000
Total equipment	115	$777,750	$733,450
MAINTENANCE			
Ministers			
Missionary	5		$20,500
Language Pastors	57		244,300
Directors Religious Education	10		64,200
Women Workers	24		90,800
Deaconesses	13		29,250
Superintendents	3		29,900
Others	11		90,000
Total maintenance	123		$568,950
GRAND TOTAL			$1,302,400

EASTERN EUROPEAN GROUPS

The Field

THE principal Slav groups in this country are: Polish, Slovak, Croatian, Ruthenian, Bohemian, Moravian, Bulgarian, Servian, Montenegrin, Russian, Dalmatian and Bosnian. The total Slav population of the United States is estimated as about 3,000,000. Pennsylvania, New York, Illinois, Indiana, and Ohio have the greatest numbers within their borders. In addition there are the Lithuanians of the Lettic group; the Magyars of the Finno-Ugric, all totaling about 4,000,000, exclusive of the Jews, which alone numbered in 1917 some 3,000,000.

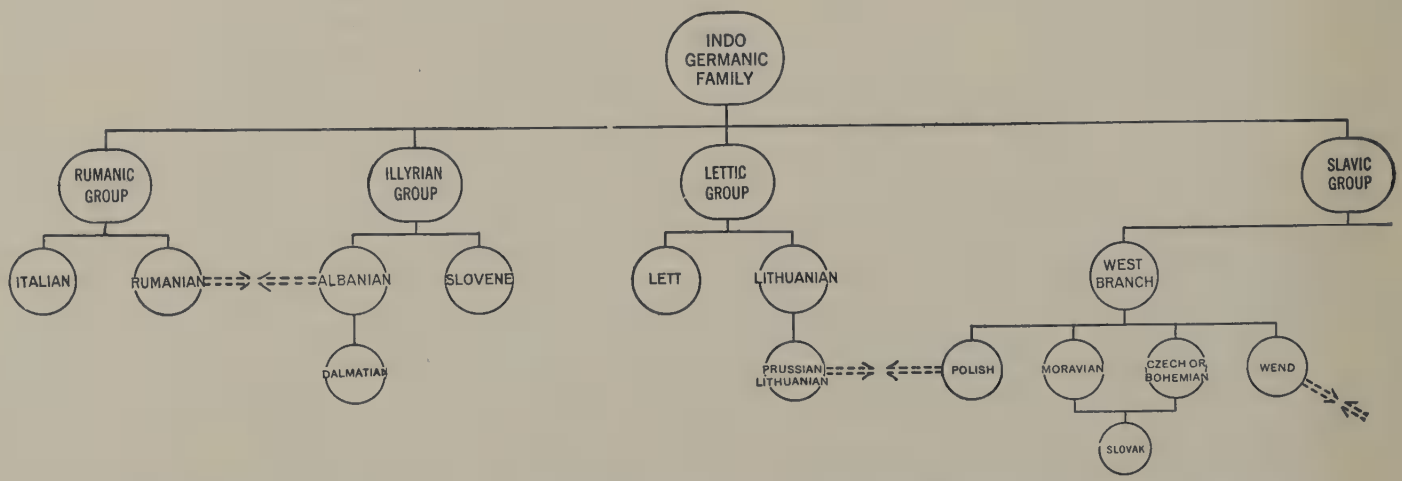
The problem

1 The Slav Group:

The Slav immigration prior to 1880 was essentially economic in character due to intolerable home conditions. Artisans and peasants came in numbers settling on farms west of Chicago. The immigrants, since 1880, settling largely in cities, came in answer to the call for laborers in America's industries and mines, and were urged on by the various steamship companies.

Not settling on farms, but earning money to send back to the homes whither they plan to return, the Slavs seek the best paid work to be found, regardless of long hours, hard physical labor, and danger. They live for the most part in overcrowded tenements, and support a large number of saloons.

The largest Church affiliation among them is with the Roman Catholic Church. Protestants are perhaps a fourth among the Slovaks, a small percentage among the Bohemians, and negligible among the other groups. The Orthodox Church under the Holy Synod of Russia has fifty churches in this country. The Poles have ninety churches under an independent organization. Among the Bohemians there is a growing free-thought movement. Socialistic and anarchistic movements are also prevalent.



THIS is the amazing family tree from which some of our immigrant population are descended. It is small wonder that we have a rather hazy idea of the difference between Slovak, Bohemians, Finns, etc., when they are mixing themselves up so thoroughly. Rumanians are marrying Albanians; Prussian Lithuanians, who belong to the Lettic group, are allying themselves with the Polish, who belong to the Slav group. Wends of the West branch of the last mentioned group are marrying into the East branch; and Ruthenians, who belong to the Indo-Germanic family, have wandered into the Finno-Tatar family and mingled with the Hungarians.

What we have

The principal Slav groups among which we have work are Bohemians, Poles, and Russians.

In very few instances are there separate foreign-speaking churches for these peoples. More often our work is in connection with the English-speaking church carried on by special workers, missionaries, deaconesses, and language pastors.

The Home Board appropriation for Slav work in 1918 was only $2,050. In addition to this sum, however, there was a special appropriation for Bohemian work.

The problem

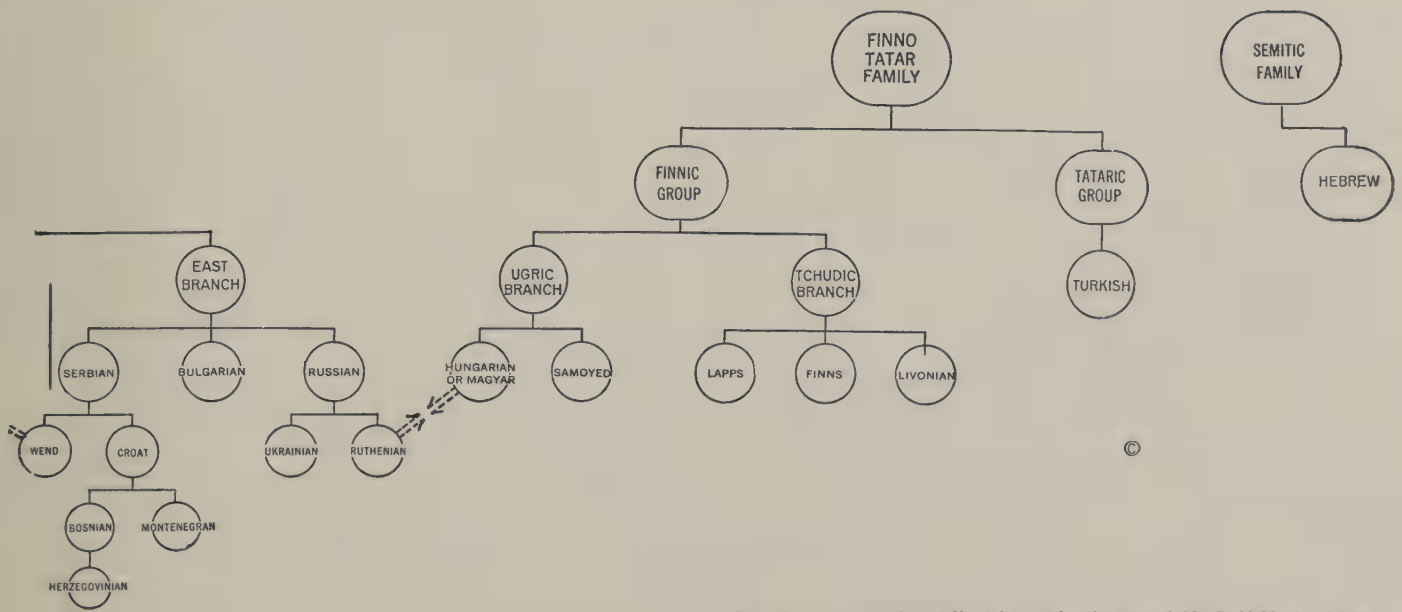
Bohemians:

There were about 500,000 Bohemians and Moravians living in the United States, according to the last census. The greater number are settled in Illinois, Nebraska, Wisconsin, Iowa, Missouri, Kansas, South Dakota, and Oklahoma. Texas has a Bohemian population of more than 50,000 engaged principally in agriculture. Only a fraction more than one per cent of the Bohemians coming to this country are illiterate. More than one half of them are skilled workmen. The moral level of this group is also much higher than that of the other Slav peoples. There are seventy-five Bohemian papers published in the United States.

Five per cent. of the Bohemians in the United States are Protestants; their general tendency is toward skepticism and infidelity. When they break away from the Roman Catholic Church they usually abandon all religion. The Presbyterians and Congregationalists maintain work among this group.

What we have

The appropriation from the Board of Home Missions for 1918 was $8,350. This was distributed among the following conferences: Minnesota, Nebraska, Northeast Ohio, Northwest Iowa, Pittsburgh, Upper Iowa. At Berea, Ohio, we have a Slavic department in the Baldwin-Wallace College and Nast Theological Seminary. During the winter of 1915-16 there were over twenty immigrant students, mostly Bohemians and Slovaks, under the supervision of a Slavic professor.



Charted, in part, from data of Hunfalvy and Deniker, compiled by Dodd Mead and Company

The problem

Poles:

There were, in 1910, about 1,708,000 Poles in the United States, settled principally in northern Illinois, Wisconsin, Minnesota, the Dakotas, Indiana, and Ohio. The three states with the largest Polish population, each having about half a million Poles, are New York, Pennsylvania, and Illinois. Chicago, with about 250,000 Poles, is the largest Polish city in the United States.

The Poles leave their country because of the heavy pressure of economic conditions. They come to America in search of a better and greater industrial opportunity. Of the Poles admitted to this country 35.4 per cent. are illiterate, and are unable to meet the very simplest educational test applied to them by the immigration authorities.

Two thirds of the number of Poles now in America are affiliated with the Roman Catholic Church, which has 500 Polish churches and missions. Religious indifference is by no means uncommon.

What we have

We are doing work among this group in New Jersey, Michigan, New York, and Pennsylvania.

The problem

The Lettic Group:

The Lithuanians number in all 7,000,000, about 212,000 of them in 1910 being in the United States. There are at least 15,000 Lithuanians in Pittsburgh.

What we have

We have work among this group in Scranton, Boston, East Cambridge and Pittsburgh. This people respond more readily than most foreign-speaking people.

The problem

The Finno-Ugric Group:

The Hungarian (Magyar) population of the United States numbered at least 321,000 in 1910. The largest number of them, about 77,000, are in New York City. Cleveland comes next with about 32,000, then Bridgeport with 10,000. The others are divided among New Jersey, Pennsylvania, and the Virginias.

At home the Hungarian is a farmer. In the United States he works in factories and mines. At home his mode of life is simple. In America he lives in boarding houses, which become dens of sin and vice. Among the Hungarian population in this country 100,000 are Protestants. There are seventy-five Hungarian Protestant Churches and missions in the United States. Thirty-two of them belong to the Presbyterian Church, twenty to the Reformed Church in the U. S. A., and twenty-three are under the auspices of the National or Reformed Church of Hungary.

What we have

We maintain Hungarian work in South Amboy, and Roosevelt, New Jersey.

The problem

The Semitic Group:

There are over 3,000,000 Jews in the United States; 1,450,000 in New York City alone. Over fifty per cent of these are of Western and Southwestern Russia birth. On account of lack of funds and workers little is being done for this element, except in Rochester, New York City, Trenton, Boston and Philadelphia.

Policy proposed

To Christianize and Americanize these groups, keeping the best of their characteristics and imparting the best of American ideals is the first service to be rendered.

The establishment of churches and missions, the betterment of their social life, and the circulation of good literature are the other pressing needs.

Strong, well-organized evangelistic campaigns.

Centenary program		Number	Total Cost	Centenary Askings
	EQUIPMENT			
	New buildings	27	$515,500	$408,300
	Remodeling	5	99,000	78,000
	Parsonages	1	3,000	1,000
	Total equipment	33	$617,500	$487,300
	MAINTENANCE			
	Ministers			
	A—Missionary	12		$51,600
	B—Self-supporting in 5 years	3		5,800
	Language Pastors	12		63,500
	Directors Religious Education	13		88,000
	Women Workers	22		77,850
	Deaconesses	8		14,940
	Superintendents	1		9,000
	Others	1		7,500
	Total Maintenance	72		$318,190
	GRAND TOTAL			$805,490

MISCELLANEOUS FOREIGN-SPEAKING PEOPLES

The Field

THIS group includes Finns, Syrians, French-Canadians, Armenians, and Greeks.

According to the 1910 census there are 120,086 foreign born Finns in America, principally settled in Michigan, Minnesota, Massachusetts, and New York.

The Syrian peoples here number 32,868. The principal destinations of this people were New York, Massachusetts, Pennsylvania, and Ohio.

Canada contributed more to New England's foreign-born population than any other country, practically all being French. The total French Canadian population is 385,083; 278,156, or 72.2 per cent. living in New England. Massachusetts has the largest number.

Armenians have been coming to America for many years. During the last five years 20,000 have come. Driven by the atrocities of the Turks, they have been attracted by our liberties and opportunities. Estimates of the number now in this country are about one hundred and fifty thousand. They form noticeable colonies, especially in New York and Massachusetts, which two states have received nearly two thirds of the entire number.

The United States has also a population of 118,379 foreign-born Greeks. While the Greek population is more widely distributed than most of the other nations, Massachusetts has the greatest number within her borders, New York and Illinois coming second and third.

The problem

The Finns, Syrians, Armenians, and Greeks belong to the new immigration; among such peoples the percentage of unskilled labor and illiteracy is large.

Many men of these countries come to America without their families, as they do not intend to remain. Thus home life is almost entirely absent, and their lack of permanent interest makes them a migratory, mobile, and disturbing wage-earning class.

Crowded housing conditions result in a low standard of living and lax morals.

The sudden transplanting of an agricultural class to conditions and environments of American industrial communities, renders this group of immigrants liable to serious physical and moral deterioration.

The Armenians have a Christian Church as old as that of Rome. The Syrian immigrants are often Christian, too, although many of their kinsmen in Syria are Mohammedan. The Catholic Church is working among this people in America. Not many of the Greeks remain true to their native Church. Most of the Finns regard Russia as their oppressor, and therefore have no love for the Greek Catholic Church.

The problem (*Continued*)

French-Canadians belong to the old immigration. Although they work in the mills of New England, they keep up a better standard of living than the average foreign group. They send their children to the public schools, and show a general tendency to adopt American life. As a rule they are affiliated with the Roman Catholic Church.

What we have

A Home Board appropriation for Finnish work of $8,500. This was distributed among the California, Detroit, and Northern Minnesota conferences. Work among this group is also being carried on in New York City and Brooklyn.

There is work among the Syrians in Philadelphia, for which the Home Board appropriated $350. The property is valued at $20,000. The Sunday school membership is 113, the church membership 143.

The Armenian appropriation for 1918 was $500. This was expended in Worcester and vicinity.

The appropriation for French-Canadian work for 1918 was $3,185. This sum was used in the New England and New Hampshire conferences. Work is also being done among the French people of New Orleans.

A Home Board appropriation for Greek work in 1918 of $850. All of this sum was spent to maintain work in Lowell, Mass.

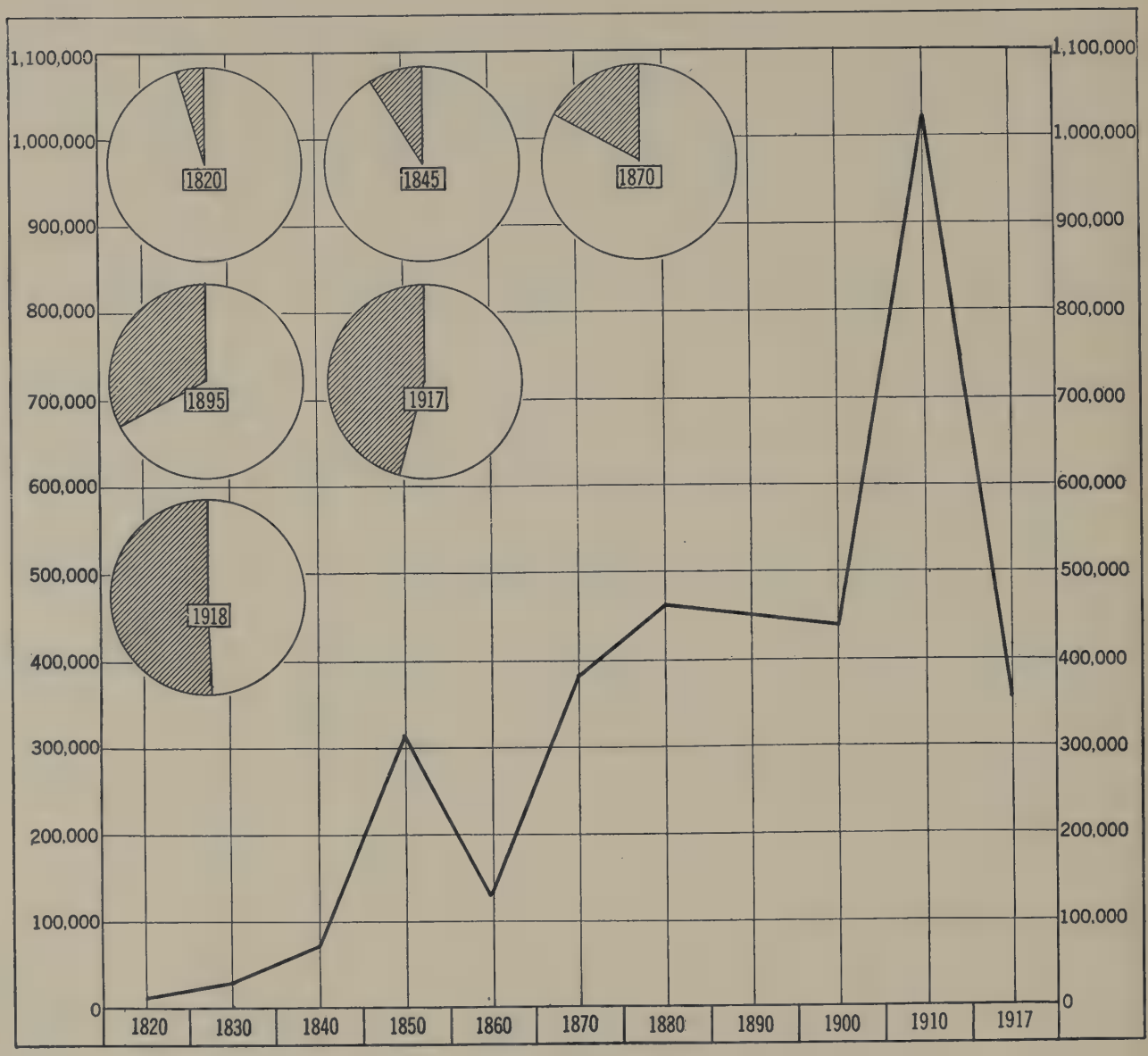
Policy proposed

Social service and welfare work among these people is especially needed. It is best carried on by language pastors, directors of religious education, women workers, visiting nurses, and deaconesses connected with English-speaking churches.

Evangelistic campaigns, classes for teaching English, efforts to lift the standard of living, and movements to Americanize this element, are parts of the plan.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	4	$127,000	$52,000
Remodeling	2	23,000	23,000
Parsonages	1	2,000	1,500
Total equipment	7	$152,000	$76,500
MAINTENANCE			
Ministers			
B—Self-supporting in 5 years	3		$27,500
Language Pastors	7		31,200
Directors Religious Education	2		15,000
Women Workers	11		36,550
Deaconesses	2		4,500
Others	1		7,500
Total maintenance	26		$122,250
GRAND TOTAL			$198,750



THE black line on the chart shows the fluctuations of immigration into the United States. In 1820 only 8,385 foreigners came into our country; in 1910 the movement reached its climax with 1,041,570 immigrants. Since then the number has decreased until, in 1917, it was only 359,460. The year ending June 30, 1918, showed fewer immigrants than at any time since our Civil War. The present war is of course the outstanding reason for this great decrease.

The shaded portion of the circles on the chart indicates the proportion of the entire population which was urban at the different periods noted. In these days when we speak casually of cities of 25,000 or over, it is astonishing to learn that in 1800 only 3.8 per cent of our population lived in cities of 2,000 or over. From 1820 to 1870 it increased, slowly but surely; but the real urban movement did not begin until 1875. From that time on the increase of urban population was rapid, until in 1918 we find that over 50 per cent. of the people in our country live in cities. This seems like a remarkably high percentage, when we realize that in little Belgium, which is one of the most densely populated countries in the world, only about 40.6 per cent. of the population was urban in 1914.

DOWNTOWN, TRANSIENT, POLYGLOT MASSES

The Field

THIS field includes tenement or lodging-house neighborhoods, the residents of which belong to many different nationalities; also such English-speaking downtown districts where the population is essentially transient.

Congested polyglot neighborhoods are found most frequently in the large cities of the East, though the problem is growing in the West.

The problem

Congestion means unsanitary surroundings, a low standard of living, no proper facilities for recreation, and an open door for vice.

Foreign-speaking people packed into such communities are isolated from the better influences of American life. They continue to a large extent to speak their own languages and to follow their own customs. They copy America's vices, but are untouched by its virtues. A slum is a poor training-ground for patriotism or citizenship.

The English-speaking districts in this classification can be divided into the tenement neighborhood; the low-class lodging-house district; the boarding-house neighborhood, populated by students, clerks, and young professional men; and the hotel district catering to the well-to-do. In any one of these districts a self-supporting church with a stable membership is out of the question.

The movement of population frequently strands a family church in the heart of such a neighborhood. Roman Catholic churches and Jewish synagogues usually remain, but the Protestant denominations have been quick to withdraw when their old constituency has scattered and disappeared.

What we have

Among the best examples of downtown and polyglot Methodist Episcopal churches are the Morgan Memorial Church in Boston, the Church of All Nations in New York, the Halsted Street Church in Chicago, the Helping Hand Mission in Sioux City, and the Church of All Nations in Los Angeles.

Instead of leaving a district when the population changes, many former family churches are turning to this new work.

Our Slogan: Not more churches, but better ones. The uniting of small and dying churches in downtown districts into strong central plants adequate to meet the city's challenge.

Policy proposed

The building of new and well-equipped churches which can supply facilities for religious education, lectures, classes, clubs, and general recreation.

Remodeling family churches in such neighborhoods so that they can conform to their new program.

Policy proposed (*Continued*)

Establishing dormitories as a step in solving the lodging-house problem.

Establishing clinics and day nurseries in congested tenement sections.

Providing social parlors, community laundries, and other necessary equipment for working girls living in rooming house sections of our larger cities.

Supplying special workers, such as directors of religious education, language pastors, visiting nurses, deaconesses, social service visitors, directors of boys' work, and foreign-speaking women workers.

Organizing classes in English, religious education, hygiene, domestic science, and industrial handicrafts.

Making the church a center for Americanizing influences and training in citizenship.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	36	$7,590,000	$4,910,000
Remodeling	12	975,000	835,000
Special	3	225,000	200,000
Total equipment	51	$8,790,000	$5,945,000
MAINTENANCE			
Ministers			
A—Missionary	11		$103,500
B—Self-supporting in 5 years	3		19,500
Language Pastors	23		116,000
Directors of Religious Education	41		245,000
Women Workers	57		205,000
Deaconesses	25		54,750
Superintendents	9		74,000
Others	9		46,000
Total maintenance	178		$863,750
GRAND TOTAL			$6,808,750

ENGLISH-SPEAKING *and* POLYGLOT INDUSTRIAL GROUPS *in* CITIES

The Field

WORKING men and women living in cities constitute the city industrial group as defined by this survey.

The field covers the entire country from coast to coast, and is scattered through the 50 cities of 100,000 population or over, in the United States.

Of the 38,000,000 men and women in all industries at the time of the 1910 census, nearly one third—ten million—were employed in the manufacturing and mechanical industries. This ten million makes up the bulk of the city working population, and constitutes a field for religious work for all denominations

THE angle which has been drawn on this map includes the most densely populated portion of the United States. The vast majority of the industrial life of the nation lies within this angle. Here also is the foreign-speaking population. Eighty-two per cent. of the new immigrants settle here, while 75 per cent of the foreign-born population of the country lies in this area. The black dots indicate cities of 100,000 inhabitants or more. And these cities are not cities unto themselves. The influence of each one reaches out for many miles into the surrounding region.

The problem

Even before the war, it was becoming apparent that industrial unrest in this country was increasing at an alarming rate. The American Federation of Labor has over two million members, chiefly skilled mechanics, and men allied to definite trades. Of the unorganized 30 odd million, a majority are not eligible to the American Federation of Labor because they are unskilled or migratory workers. Sporadic attempts of the I.W.W. suggest that the tendency of these unskilled workers is toward the radical methods of foreign syndicalism, rather than toward the more conservative methods worked out by trade unionists.

The war has considerably intensified industrial unrest. But this discontent is held in check today by the recognition of patriotic necessity. But it promises to wield a large influence the moment that reconstruction begins. Government control of the big industries in the emergency of war has raised, among many working groups, the question of making government and municipal ownership permanent.

Conscription of men's lives for the service of the State, of necessity suggests that conscription of wealth might be a close parallel. The adequate food, clothing, medical care, education and training which the state provides its armies of young men in preparation for sending them to the battlefields of Europe, suggests to the radical minded an ideal for a similarly adequate preparation of each succeeding younger generation for the demands of ordinary life. The British Labor Party is considering these ideas for a proposed constitution which is receiving grave attention on the part of the British Government.

Face to face with the possibility of such fundamental changes in the social order, the Church must realize that it, too, should begin a process of adaptation, if it is to be master of future reconstruction.

In the modern city industrial community, there are not many homes left in the old-fashioned sense of the word. Not only the mothers, but the boys and girls, too, spend their days in mills and factories, and this will be increasingly true unless uniform Child Labor Laws be passed by each state. At night these children and their mothers may sleep five, six, and seven in a room, with men and women lodgers, mixed in promiscuously beside the young girls and boys.

It is to work among such homes as these that the Methodist Episcopal Church, with its traditions of simple, wholesome life in small communities, must adapt itself not only for the urgent needs of today, but in preparation for whatever changes may follow.

Policy proposed

Initiating a program of evangelization, religious education, and social uplift, to be accomplished through entering industrial communities with new churches and enlarging those already built.

Building neighborhood churches in polyglot communities where specific needs have been determined, care being taken not to overlap agencies already existing under other denominations.

Establishing community churches in neglected sections where no other work exists. These churches will fulfil both social and religious functions, besides providing such features as vocational training, day nurseries, and gymnasiums.

Policy proposed (*Continued*)

Adding parish houses to the equipment of old family churches for general institutional work.

Revamping old family churches to meet the needs of an industrial community.

Providing a personnel to consist of the modern type of social service expert who combines specialized training in social work with the religious spirit. The men workers, to be known as directors of religious education, will have charge of the community service program, the Sunday school, and the general educational work, beside being personal evangelists. The women workers will combine some of these functions with their own particular duties, such as those of teacher or nurse.

Appointing superintendents to have charge of the staff in large institutions where many workers are employed.

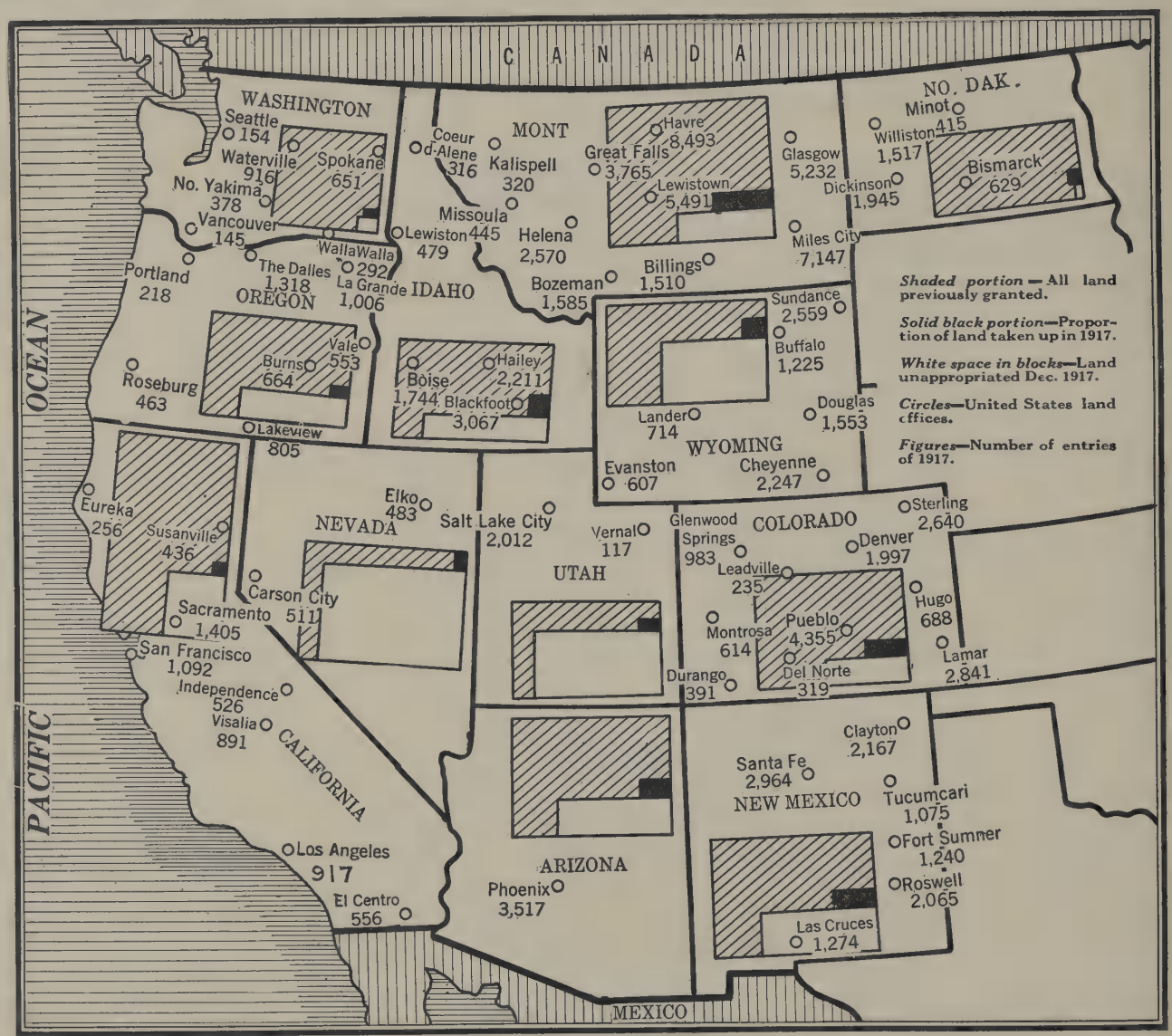
Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	161	$7,144,000	$4,282,050
Remodeling	43	652,000	459,750
Parsonages	23	85,000	39,650
Special	3	18,500	18,500
Total equipment	230	$7,899,500	$4,799,950
MAINTENANCE			
Ministers			
A—Missionary	95		$361,850
B—Self-supporting in 5 years	38		70,550
Language Pastors	15		78,500
Directors Religious Education	80		492,650
Women Workers	135		456,250
Deaconesses	37		77,550
Superintendents	12		97,000
District Missionary Aid	5		107,500
Others	17		91,000
Total maintenance	434		$1,832,850
GRAND TOTAL			$6,632,800

RAPIDLY GROWING FRONTIER TERRITORY

The Field

THE Frontier, as defined by the Methodist Episcopal Church, consists of Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, North Dakota, Utah, Washington, Wyoming, with Alaska, Hawaii, and the Indian Missions.



THE white space in the block in each state, indicated on this map, represents land which, in December, 1917, was still open for entry. The solid black portion shows what proportion of land was taken up in 1917; and the shaded portion tells how much land had been occupied previous to that time. United States land offices and their entries of 1917 are indicated by the circles and figures.

This map is the answer to anyone who asks: "Why does the Methodist Church talk about a 'Frontier Problem' in this day and age?" Into these frontier sections new settlers are constantly crowding. Hundreds of their towns and villages have no Protestant churches whatsoever. To meet the religious needs of these modern frontiersmen is a big problem for Methodism.

This classification does not include Spokane, Seattle, Tacoma, Portland, Salem, San Francisco, Oakland, Sacramento, Los Angeles, San Diego, Pueblo, Colorado Springs, and Denver, which are under the Department of Cities. Alaska and Hawaii are treated on separate pages, the present survey dealing only with the frontier within the boundaries of the United States proper.

These twelve states, with an area of 1,259,977 square miles, have a population of only 6,458,417, approximately 5 people to a square mile. Over 40,000 homesteads were granted, and 103,917 entries made in 1917; and lands privately owned tend constantly to be subdivided among new settlers.

The problem

The distinguishing characteristics of a frontier community are newness, movement, and uncertainty. The population is constantly changing.

Those emigrating to such communities rarely do so from religious motives. The Church must follow them closely to keep them from forgetting it.

On the frontier is found a combination of material prosperity and religious destitution. The great distances to be traveled are a drawback to coordinated religious work.

Beside the agricultural community, there are three other types of frontier districts:

1 *The stock-raising country*

This region is constantly decreasing in area. Inhabited chiefly by single men of migratory habits, the stock-raising country does not offer a good field for the establishment of permanent churches. Most of the work must be done by traveling missionaries.

2 *The mining country*

The prospector and the small mine of a few decades ago have been supplanted by large mining companies handling low-grade ore. All these large companies work their holdings continuously; three shifts each day, seven days in the week. This is an economic necessity. The labor is becoming largely Slav, or Eastern Europeans; *e.g.*, in Rock Springs, a small mining town of Wyoming, twenty-six different languages are spoken. Japanese labor is also increasing in such camps, being more easily supplied by the labor contractors than many other classes of workmen.

3 *The lumbering country*

Over 350,000 men are engaged in lumbering, many of them being Slavs and Scandinavians. Herded together in unsanitary camps, without home ties or religious life, these men form the favorite recruiting ground of the I. W. W.

The frontier is face to face with many special problems, such as those offered by the Mormon, the Indian, the Spanish-American, and the Oriental. These subjects are treated in separate sections.

What we have

2,108 church buildings valued at $16,775,102.

262,488 full members.

In North Dakota, Wyoming, Nevada, Utah, New Mexico, and Arizona, the Methodist membership is less than two per cent. of the population. In California, Oregon, Washington, Idaho, Colorado, and Montana, it is between two and four per cent.

Policy proposed

The building of more and better churches. Three score communities in Montana with organized Methodist classes have no churches in which to worship. Owing to the constantly rising standard of public buildings in Western communities, more money must be expended on each church, or religion suffers by contrast. In many places these buildings must provide all facilities for a community center.

Aiding in pastoral support so that men of high caliber can be obtained for this field. The frontier people, who are exceptionally enterprising and well-educated, are won to the church almost wholly by the personality of the pastor. They do not care enough about the church as an institution to support inferior pastors.

Establishing social centers in the mining and lumbering districts.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	411	$2,701,000	$719,150
Remodeling	167	414,350	135,550
Parsonages	296	562,400	185,100
Total equipment	874	$3,677,750	$1,039,800
MAINTENANCE			
Ministers			
A—Missionary	429		$584,950
B—Self-supporting in 5 years	355		334,535
Language Pastors	1		6,000
Women Workers	3		8,600
Deaconesses	6		11,000
District Evangelists	1		5,000
Total maintenance	795		$950,085
GRAND TOTAL			$1,989,885

DEVELOPMENT OF RURAL METHODISM

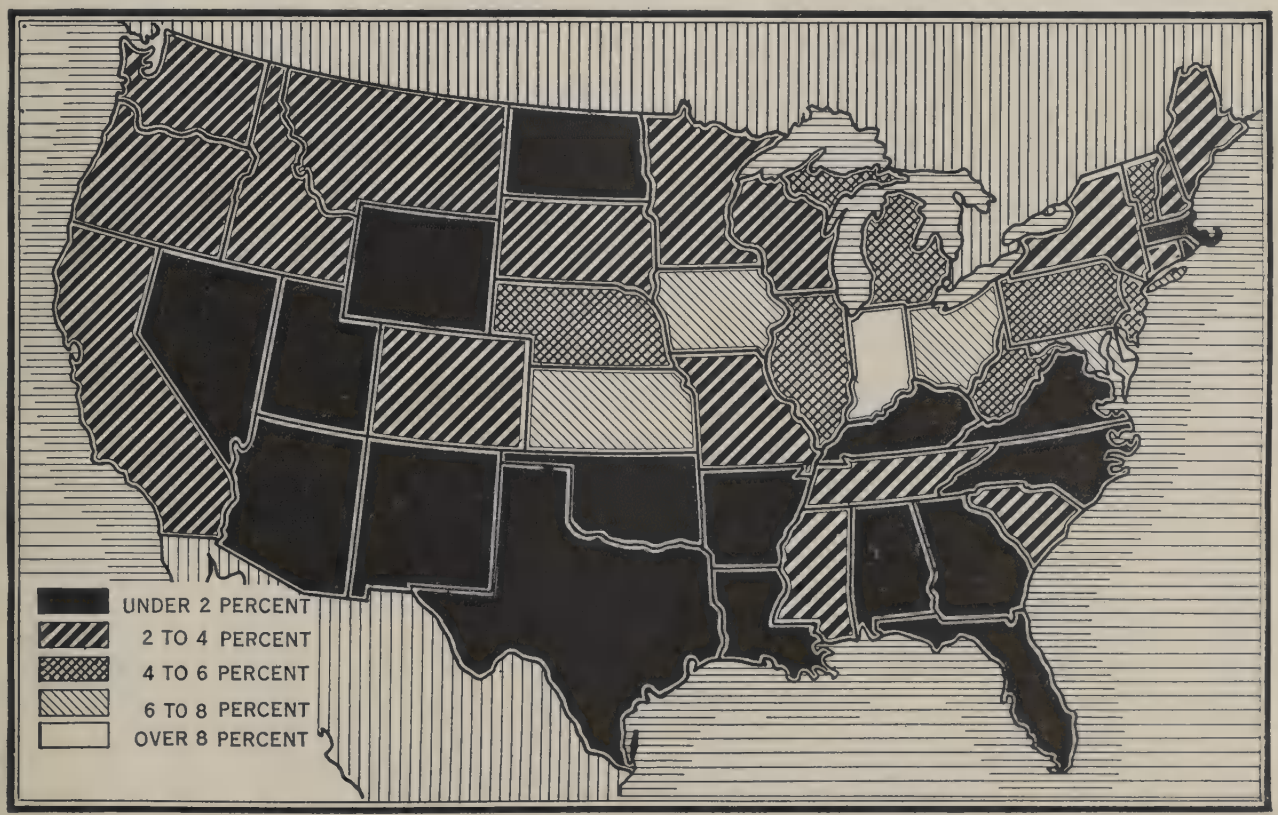
The Field

THE following survey statements include all agricultural and village communities throughout the United States, with the exception of Negroes in the South, Highlanders, and the Frontier territory. The United States Census for 1910 gives the rural communities a total population of 49,348,883, or 53.7 per cent. of the entire population of the country.

The problem

While the total rural population for the decade preceding, increased 9.1 per cent., there was an absolute decrease in rural population, including villages, in Ohio, Indiana, Iowa, Missouri, Vermont, and New Hampshire; and marked decreases in the agricultural or open country population throughout a large part of the eastern and central sections of the United States. There is evidence to show that this decrease in agricultural population has been going on more rapidly since 1910.

Methodist Episcopal Membership Compared with State Population



THE genius of Methodism has failed to adapt itself to new situations. Where the community consists of normal, English-speaking families, there Methodism has managed to win over from six to eight per cent. of the population. This is indicated by the white and the lightly shaded areas on the map. But among the rural foreign people of the Middle Western States, in the Frontier regions of the West, in the great industrial sections of the East—in short, wherever there is a special problem to be met, the Church has failed to solve that problem. Eight states with less than 2 per cent. of the population are members of the Methodist Episcopal Church; 17 states with from 2 to 4 per cent; and 7 states with from 4 to 6 per cent, show us that it is time for Methodism to make a serious study of these situations.

The problem (*Continued*)

The rural work presents a great variety of types, but in general it may be given three classifications:

1 The Better Agricultural Sections.
2 The More Sparsely Settled Agricultural Sections.
3 The Rural Industrial Communities.

What we have

87 per cent. of the Methodist Episcopal Churches are rural.

In communities of less than 2,500 inhabitants, we have 10,518 rural white charges out of a total of 18,307 Methodist Episcopal charges in America.

We now have 10,518 white rural Methodist ministers. Of these

13 per cent., or 1,367 men, receive including parsonage, less than $400 per year.
12 per cent., or 1,262 men, receive including parsonage, less than $600 per year.
17 per cent., or 1,788 men, receive including parsonage, less than $800 per year.
19 per cent., or 1,998 men, receive including parsonage, less than $1,000 per year.
17 per cent., or 1,788 men, receive including parsonage, less than $1,200 per year.

(The minimum Foreign Missionary salary, without children, is $1,000. The county Y. M. C. A. minimum salary is $1,200.)

District Missionary Societies have been organized, to date, in six Conferences. The purpose of these societies is to give local organized assistance to the District Missionary Program, and to help raise funds for its support.

Rural Ministers' Associations have been organized in eleven Conferences. Their purpose is to bring together ministers, specially trained for work, who will try to bring the rural civilization to the highest standards of efficiency.

Educational literature has been prepared for the rural ministry. Published pamphlets include "Suggestions for the Formation of Rural Societies," "What to Read on the Rural Church," "Program for Rural Ministers," and "The Rural News Letter."

The Department of Rural Work of the Board of Home Missions and Church Extension is cooperating with educational institutes in the establishment of training centers for rural leadership. Such cooperative relationships are now assured at Evansville College (formerly Moore's Hill College), Iliff School of Theology, Drew Seminary, Garrett Biblical Institute, and negotiations are under way with a number of other colleges and theological seminaries.

Well-organized community service work, which touches every phase of the life of the people, is being carried on in several Conference districts. We have 17 districts which have been aided in establishing efficient rural parishes.

Policy proposed

1 The carrying out of all the projects included by the District Superintendents in their Centenary statements.

2 A nation-wide educational campaign for the purpose of increasing the efficiency of the ministry now in the service.

3 Cooperation with the Board of Education and with our educational institutions in establishing, for both men and women, effective training schools for rural leadership.

Dots Show Districts Paying Average Salaries Less Than $800, Including Parsonage

THE dots on this map may well be considered to represent dark spots in the United States, for each one calls attention to a district where rural ministers are paid an average of less than $800, including the parsonage. Such a salary is a disgrace to the Church, a discouragement to the pastor, and a disappointment to the people, since it does not draw men of the caliber they need.

The Better Agricultural Sections

The Field

THE better agricultural sections include the corn belt, extending through Nebraska, Iowa, Central and Northern Illinois, Indiana, and Ohio; the wheat-producing sections, including Kansas, the Dakotas, Minnesota, and parts of other states; the irrigated sections, representing about 75,000,000 acres of possible development; the drainage areas, representing about 20,000,000 acres.

The problem

A relative decline of interest in religious worship indicated by

1 Declining church membership and attendance at religious worship.

2 Gradual abandonment of observance of religious worship in the homes.

The assumption of the functions of the Church by state and other agencies fitted to meet the demands of rural communities for these services, as is indicated by making the public schools the social and recreational centers of community life; and the assumption by farm center associations of leadership in the advancement of rural civilization.

Cause of disintegration of rural life

1 Increase in tenantry

Already over half of the farms in many of the better agricultural sections of the United States are occupied by tenants. The transient tenant is generally poor, and takes no part in Church work. The absentee landlord often discourages community improvement.

2 Over-churching and unequal distribution of churches

The many communities, in which Methodism is to be found, are also served by other denominations. Many rural and village churches are served by absentee pastors.

3 Mistaken ideas as to relative poverty of rural communities

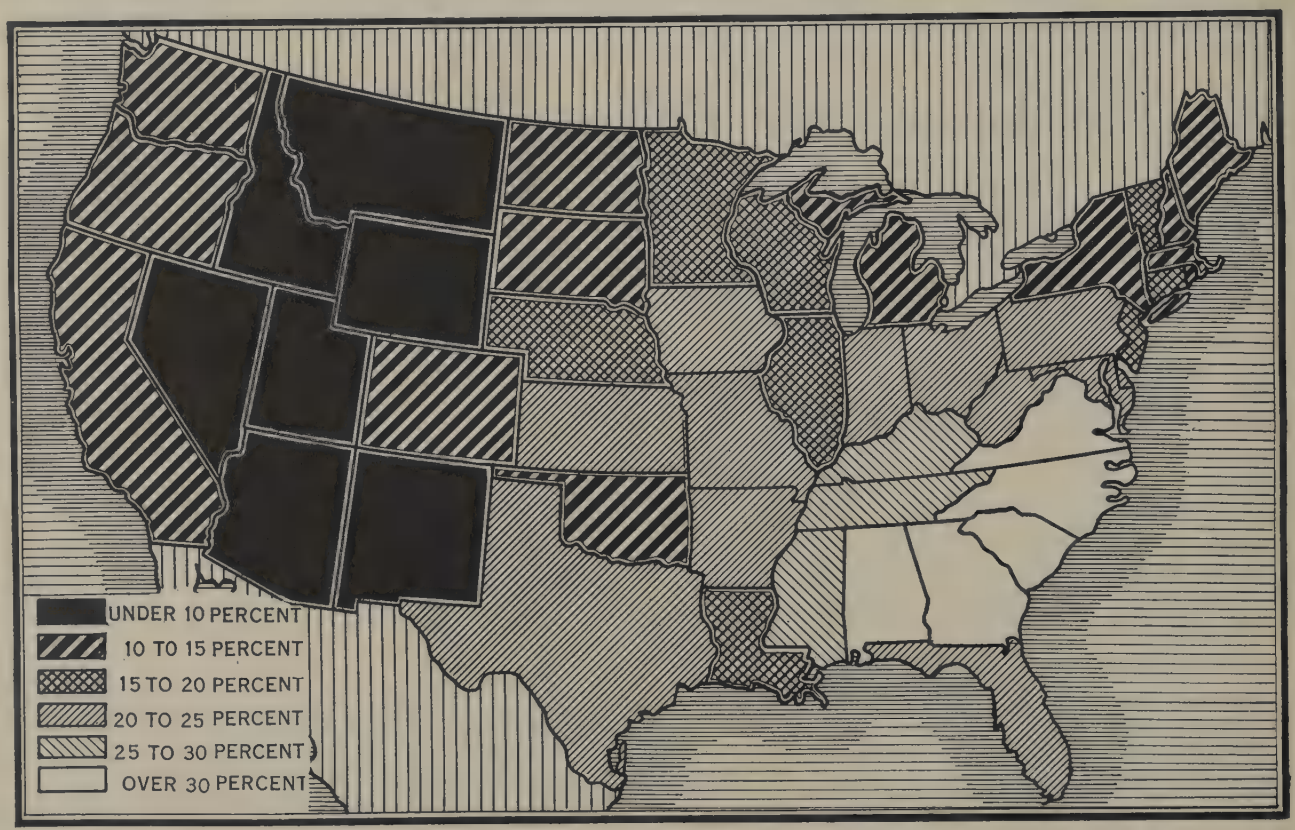
In 1900, when 51 per cent. of the population was agricultural, barely 24 per cent. of the wealth of the country was owned by this population. In 1910, when 44 per cent. of the population was agricultural, 33 per cent. of the wealth was thus held. The probabilities are that, with the rapid rise in the value of farm products in the past eight years, the distribution of wealth between the rural and urban populations is much more nearly equal; at any rate, in many parts of the United States, poverty is no longer a handicap to securing the best ministerial service for rural communities

Why home mission aid is necessary

Missionary aid in the better agricultural sections is necessary because:

1 Run-down churches must be aided to secure adequate leadership and build up work which will win the confidence, respect and financial support of the communities. Many churches now on circuits must be made to support pastors giving full time to the individual church.

Protestant Population by States



THE United States is supposed to be a Protestant country. And so it is, if you except the Pacific Coast, the Rocky Mountain region, most of the Middle Western states, and New England, where our pilgrim forefathers first planted the seed of Protestantism.

Why home mission aid is necessary (*Continued*)

2 Conditions created by growth of tenantry must be met by new church programs aimed to create new community spirit.

3 Increased opportunities for rural leadership through public schools, farm bureaus and government agencies, are now inviting the young men who in other times composed the rural ministry. There are over 25,000 Methodist students in our state universities and agricultural colleges who will be the leaders in the agricultural pursuits of their communities. To win the support of these young people to the Church, and to win some of them for the Christian ministry, demands Home Missionary aid for an increase in the salaries of the rural ministry.

There is a great increase of population in immigrant rural communities where the Protestant Church has as yet no established position.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	455	$4,645,700	$1,202,050
Remodeling	356	1,548,300	459,150
Parsonages	302	732,800	227,850
Total equipment	1,113	$6,926,800	$1,889,050
MAINTENANCE			
Ministers			
A—Missionary	61		$80,800
B—Self-supporting in 5 years	1,021		1,083,925
Language Pastors	1		5,000
Directors Religious Education	2		11,000
Women Workers	5		11,400
Deaconesses	1		2,250
Superintendents	1		3,000
District Missionary Aid	7		20,400
District Evangelists	1		2,500
Others	1		25,000
Total Maintenance	1,101		$1,245,275
GRAND TOTAL			$3,134,325

The More Sparsely Settled and Less Favored Agricultural Sections

The Field

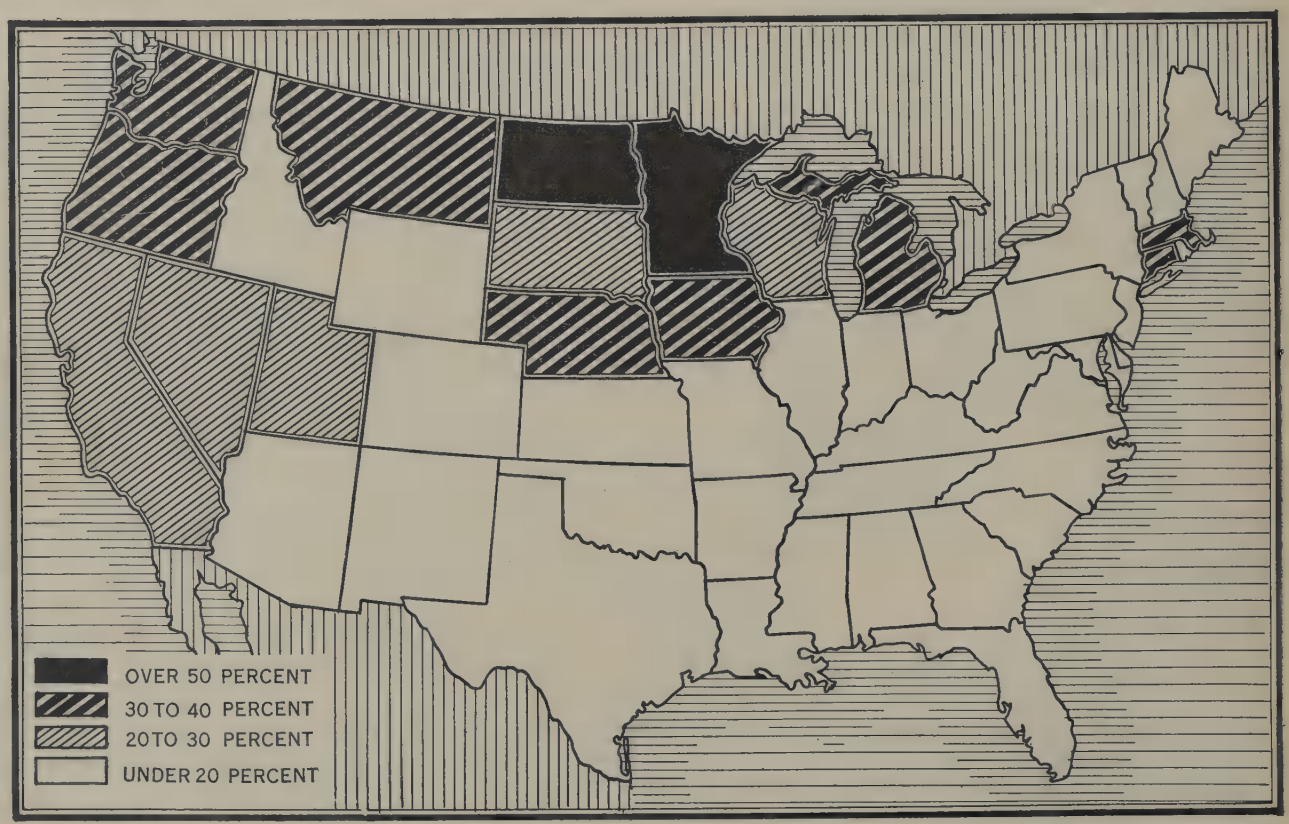
THE more sparsely settled and less favored agricultural sections include the broad expanse of hill land extending from the central part of Oklahoma in a northeasterly direction through Arkansas, southern Missouri, Kentucky, Tennessee, southern Illinois, Indiana, Ohio, West Virginia, Virginia, and parts of Pennsylvania; the sandy soils of the Southeastern part of the United States; the Northern pine belt extending from Minnesota through Wisconsin, Michigan, parts of New York and the New England States.

The problem

Small isolated communities difficult of access which make the continuance or the extension of the circuit system desirable in many localities. Many small communities are unable to maintain a station pastor, or even to erect suitable church buildings.

The circuit system, however, saps a pastor's energies, and incapacitates him for his best work. The system is most marked in Kentucky, Tennessee, southern Indiana, Ohio, Illinois, Pennsylvania, and New York. The average number of preaching points covered by each pastor in these districts ranges from two to four every Sunday.

Percentage of Foreign-Born Farmers



A GLANCE at this map will disillusion any New Yorker who thinks that all our immigrants settle in his East Side. Nebraska is one of the favorite resorts of the Bohemians; the Dakotas and Minnesota attract the Germans, Norwegians and Swedes; while the Jews, Italians, Poles and Portuguese find the Hudson Valley and New England farms attractive settling places.

The problem (*Continued*)

Low salaries, which drive good ministers from the territory, and prevent the recruiting of trained ministry.

Over-emphasis of "emotional" types of religion, which deteriorates Church effectiveness, and prevents normal social and religious development; the presence of many eccentric types of religion.

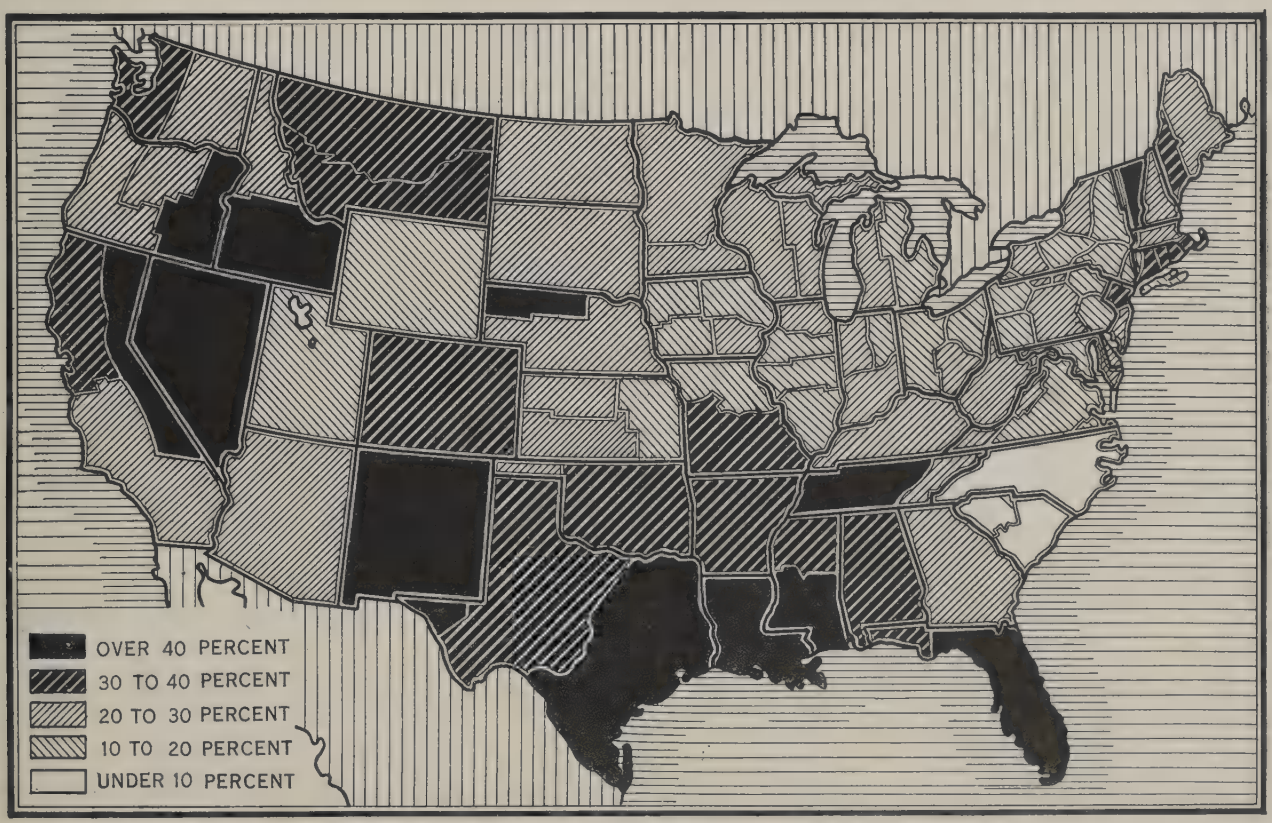
Belief that religious services ought not to cost anything. This condition is influenced also by the existence in some rural communities of religious denominations who do not believe in a paid ministry.

Failure of the people to appreciate the equipment necessary for effective Church work under modern conditions; this makes liberal support by the Board of Home Missions and Church Extension necessary for the creation of typical institutions to serve as examples of what should be found in every village and rural community.

Intense competition of other agencies for the young people from the better agricultural sections now in college; this forces the Church to recruit its ministry largely from the less favored agricultural sections of the United States.

In addition to policies outlined for the general rural conditions, special attention in the less favored rural fields should be given to the question of trained leadership that will lift these sections economically, socially, educationally, and spiritually to the level of the welfare enjoyed by other sections of the United States.

Percentage of Charges to Be Supplied



WHEN over 40 per cent of the charges in a Conference are supplied by outside preachers and have no pastors of their own, it is small wonder that Methodism does not thrive in the rural districts. Until more pastors are appointed, and salaries are sufficient to draw men of the right qualifications, the country church cannot reach its full strength.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	63	$583,900	$296,500
Remodeling	42	112,000	52,600
Parsonages	36	76,050	32,450
Special	1	2,000	2,000
Total equipment	142	$773,950	$383,550
MAINTENANCE			
Ministers			
A—Missionary	285		$336,000
B—Self-supporting in 5 years	31		32,900
Directors Religious Education	2		13,500
Women Workers	7		24,000
Deaconesses	1		2,280
Superintendents	1		12,500
District Missionary Aid	37		151,500
District Evangelists	1		5,000
Others	2		4,500
Total maintenance	367		$582,180
GRAND TOTAL			$965,730

The Rural Industrial Communities

The Field

THE rural industrial communities are represented by the coal and other mining camps; fishing villages along the coast; lumber camps; small manufacturing towns such as the cotton mill towns in the Piedmont section of the South, and the mill towns of New England; vacation resort villages, some of which have a large transient population in the summer time.

The problem

Transitory nature of mining and manufacturing communities.

The life of the ordinary mining town usually does not exceed 40 years, and at the present time, in many cases, the villages will be abandoned in ten to fifteen years.

In the Coke Mission in Western Pennsylvania a survey revealed the fact that there were at least 104 villages representing a population of at least 70,000 people, that had no church buildings whatever within their limits. In many of these villages also, religious services were not permitted in school houses except during about four months in the year when the school was dismissed. This condition obtains more or less in mining camps everywhere in the United States.

Unfamiliarity of the newer immigration with American ideals and standards.

Transient population.

Poverty prevents adequate support of institutions and proper buildings and equipment.

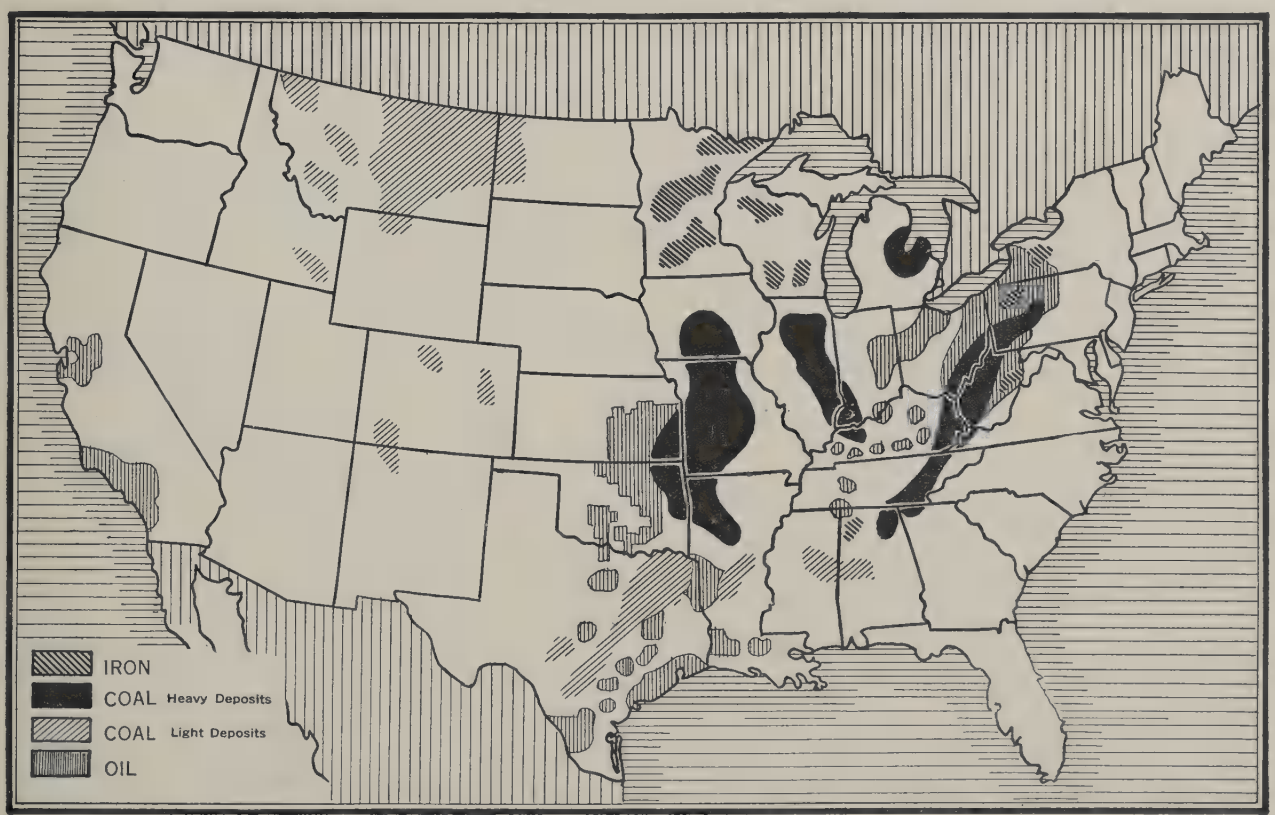
The problem (*Continued*)

Modern industrial ownership, or control, of employees' houses, schools, churches, all public buildings, and partial support of pastor, insures Company control of his preaching.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	76	$779,000	$487,000
Remodeling	8	51,000	25,100
Parsonages	15	29,700	16,750
Total equipment	99	$859,700	$528,850
MAINTENANCE			
Ministers			
A—Missionary	33		$76,800
B—Self-supporting in 5 years	27		49,100
Language Pastors	11		56,000
Directors Religious Education	22		111,900
Women Workers	53		168,000
Deaconesses	4		4,190
Superintendents	2		18,750
Total maintenance	152		$484,740
GRAND TOTAL			$1,013,590

Rural Industrial America



THIS map, showing the great depositories of some of our country's most valuable natural resources, gives the reason for the many rural industrial communities in the United States. The thousands of people at work getting these raw materials into the market, or turning them into manufactured products, present one of the most difficult home mission problems.

STRATEGIC CITY AND SUBURBAN FIELDS

The Field

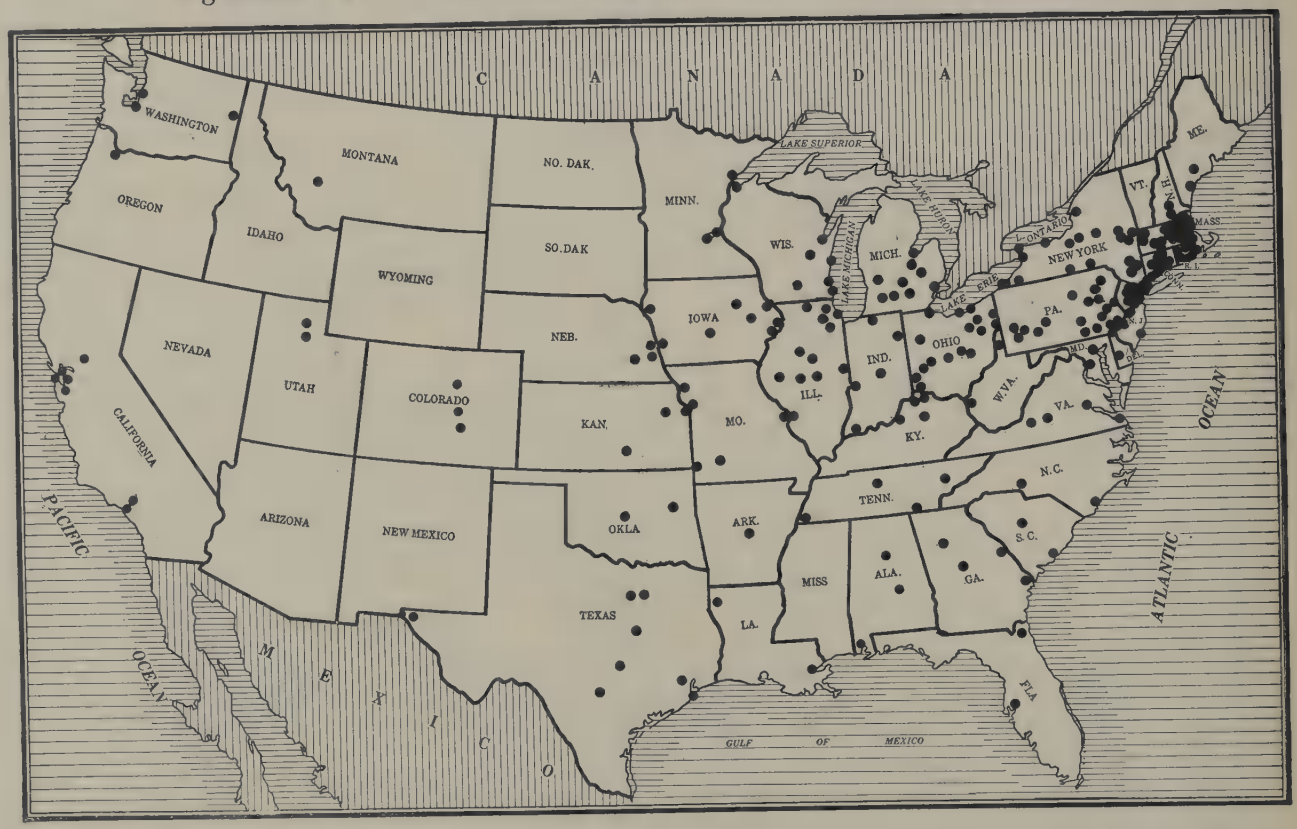
THIS survey includes suburban districts, rapidly-growing cities, and undeveloped fields in older cities where the Church has a good opportunity to begin work, or to strengthen work already established. It deals almost entirely with residential neighborhoods in which the population is English-speaking, and where the need is primarily for a family church.

But few purely missionary responsibilities are included, as the churches in this classification are chiefly those which show definite promise of eventual self-support. The opportunity presented forms the challenge for missionary investment.

The problem

Many new city districts are almost churchless because the residents lack a stimulus to initiate a Church project.

Frequently a community outgrows a church already established, both from the standpoint of population, and of structural standards. A $5,000 church makes a poor showing beside a $100,000 library, or a $50,000 school.



THE dots on this map represent the 229 cities of the United States having 25,000 or more inhabitants. Each of these cities, together with its surrounding circle of suburbs, presents a problem which calls for the best efforts of the Church. In the city itself there are sections whence the English-speaking families have moved to another part of town, leaving their old family church sitting helplessly amid the incoming hosts of foreign-born, with whom it is not equipped to cope. Meantime, the church in the section to which these families have moved, is crowded to overflowing and cannot take care of all these newcomers. And every year more and more people are fleeing to the suburbs in search of a greater allowance of light and air than they can find in the heart of the city. Unfortunately, their gain in physical well being is often attended by a lessening of spiritual life, because these suburban fields have not enough churches and ministers to go around.

The problem (*Continued*)

People are continually moving away from the influence of the city churches into the suburbs, where there are frequently no churches at all, or only a few struggling missions.

It is not long before they lose the habit of Church-going. Children who live in the suburbs frequently have no opportunity to attend Sunday school.

It takes some time for a new suburb or city section to develop community consciousness. The residents are strangers to each other, and are slow to work together.

What we have

The Church is already represented in practically every American city, and is rapidly reaching out into the new suburbs.

Policy proposed

Furnishing a stimulus to building churches in promising fields by giving part of the cost.

Building new churches in fields already occupied, but where the present plant is totally inadequate.

Keeping the standard of church buildings up to the mark set by municipal and private buildings.

Improving and enlarging churches where the growth of the community requires it.

Giving pastoral aid so that able men may be secured for the critical years following the founding of a new church.

Making the church a center for community life, especially in the suburbs, by organizing clubs, social affairs, and lecture courses.

Centenary program

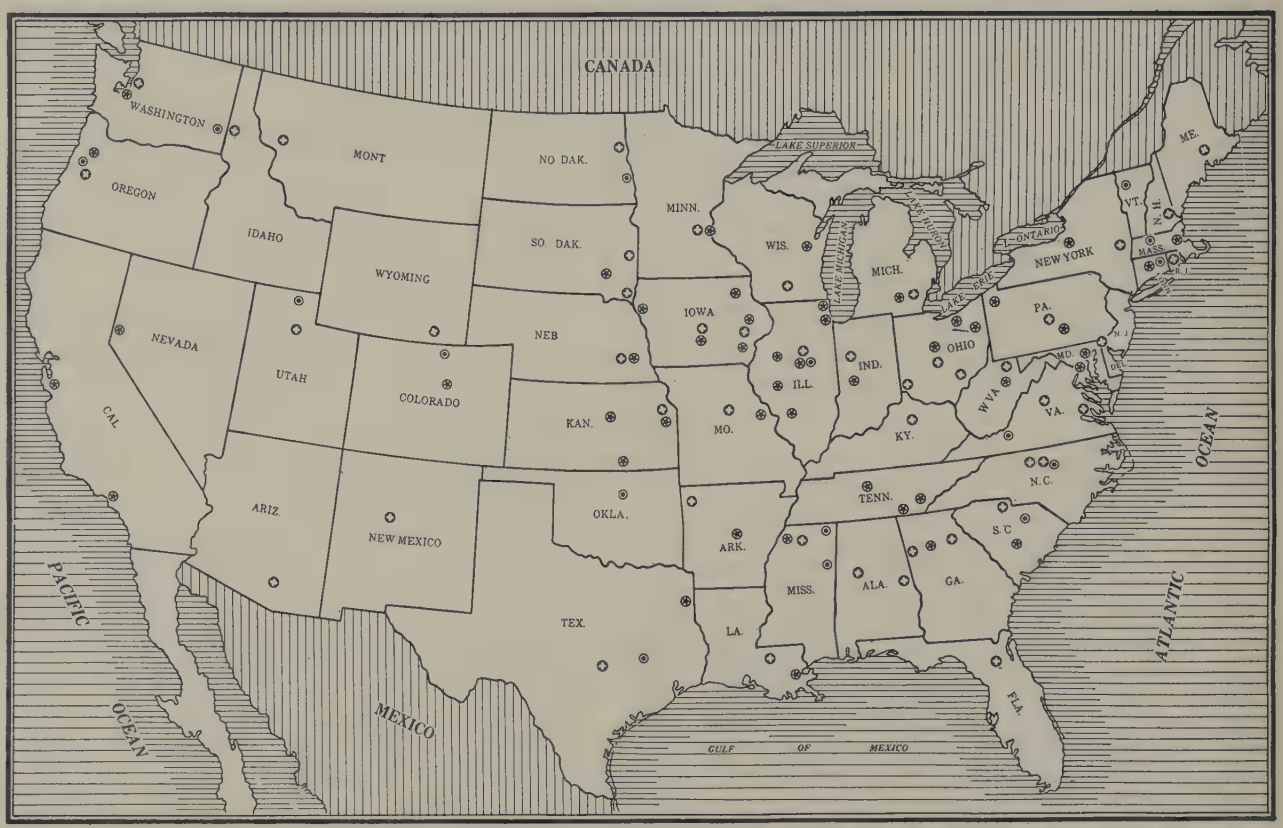
	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	561	$16,757,700	$5,382,250
Remodeling	88	879,050	285,150
Parsonages	112	391,500	123,750
Special	5	70,500	36,500
Total equipment	766	$18,098,750	$5,827,650
MAINTENANCE			
Ministers			
A—Missionary	129		$252,100
B—Self-supporting in 5 years	311		411,275
Language Pastors	5		20,000
Directors Religious Education	20		107,750
Women Workers	27		87,900
Deaconesses	14		27,225
Superintendents	1		12,500
District Missionary Aid	3		11,500
Others	1		5,000
Total maintenance	511		$935,250
GRAND TOTAL			$6,762,900

THE DEVELOPMENT OF CHRISTIAN LEADERSHIP

The Field

THE carrying out of the Centenary program and the development of future church work depend very largely upon properly trained leadership. The necessity for such leadership touches every phase of church activity—the city, rural, and frontier fields; and work among the colored population, foreign-speaking people, the Porto Ricans, the Hawaiians, and the Alaskans.

The chief centers for training church leaders so far have been Methodist colleges. More than 90 per cent. of the missionaries, deaconesses, and ministers have come from these institutions.



THE black star in the circle indicates the Methodist Episcopal Colleges and Universities, eight of which, located in the Southern States, are for Negroes. From these Methodist institutions have come 90 per cent. of the missionaries, ministers and deaconesses of the Church. The white cross in the circle indicates State Universities, and the black dot, State Agricultural Colleges. 25,000 Methodist students are in attendance at these institutions. One aim of the Centenary program is to cultivate this group for Christian service. The necessity for such an effort is proved by the fact that over a thousand ministers are needed each year.

The problem

Over a thousand ministers are needed each year to supply vacancies in the ranks, and to provide for the normal expansion of church activity.

There is a constantly increasing demand for well-educated people in these positions; the Centenary Program calls for one hundred and thirty-three language pastors; two hundred and sixty-nine directors of religious education; four hundred and seventy-two women workers; one hundred and thirty-four deaconesses; and one hundred special workers.

There are 25,000 Methodist students in attendance at state universities and agricultural colleges. This group has been cultivated but little for Christian service.

Though the Board of Home Missions and Church Extension has made some appropriations for beginning such work, a large expansion is necessary in the immediate future.

Churches near educational institutions are not always able to meet the students' needs. Frequently they cannot afford special equipment or high-class leaders.

College chapels without all the regular church activities often cause the student to neglect church work after his return home.

Ministers already in the service often feel the need of more efficient training, but are unable to take time to go to college or to follow a long course of specialized work.

What we have

Forty thousand students in attendance at Methodist colleges and universities.

Twenty-five thousand Methodist students in attendance at state universities and agricultural colleges.

In order to begin training for Christian leadership in state institutions, the Home Board has given $10,000 for use at the University of Illinois; $8,000 for the University of Wisconsin; $5,000 for the University of Michigan; and $10,000 for Iowa institutions. More has been contributed by local constituencies.

An appropriation has been made to the Baldwin-Wallace College at Berea, Ohio, for the training of Slavonic workers, and to Albuquerque College at Albuquerque, New Mexico, for the training of workers in the Spanish-American field.

Policy proposed

Strengthening regular churches located near student groups, by helping to get special equipment and better leadership.

Providing a student building or Wesley Foundation in state and independent institutions attended by large number of Methodist students. These buildings are to be under the direction of the pastor of the university church, or a specially trained student leader pastor. The student house will not only provide a program to meet the religious needs of the students while in college, but will train those specially gifted for service as directors of religious education, women workers, rural leaders, and city leaders.

Appropriating $125,000 to be expended in fellowships and scholarships for students who show promise of becoming effective leaders.

Providing special conferences and limited training for ministers already in the field who cannot leave their pastorates.

Policy proposed (*Continued*)

Establishing training schools for Christian leadership in connection with the following institutions:—

1 Boston University, using Morgan Memorial as the apprentice laboratory.

2 New York City, in connection with The Teachers College of Columbia University.

3 Smithfield Street Church, Pittsburgh, in connection with the University Cultural Group of Allegheny County.

4 The Chicago Training School.

5 A program of training for Rural Leadership in connection with State Agricultural Colleges.

6 The Mid-Pacific Institute, Hawaii.

7 Furnishing enlarged educational facilities in Porto Rico, and in the Pacific Southwest for training leaders to work among Latin-Americans.

Centenary program

	Number	Total Cost	Centenary Askings
EQUIPMENT			
New buildings	43	$5,150,000	$2,170,500
Remodeling	3	38,300	15,300
Parsonages	5	23,000	10,000
Total equipment	51	$5,211,300	$2,195,800
MAINTENANCE			
Ministers			
A—Missionary	20		$97,500
B—Self-supporting in 5 years	10		20,500
Directors Religious Education	23		151,500
Women Workers	7		32,900
Deaconesses	1		2,250
Others	13		194,000
Total maintenance	74		$498,650
GRAND TOTAL			$2,694,450

EVANGELISM

To Stimulate and Utilize the Spiritual Resources of the Church

THE field for Evangelism is closely related to every phase of the domestic work of the Methodist Episcopal Church.

The problem

Failure of the Church to avail itself of Christ's method of soul-winning, namely, that of personal evangelism by the ministry and laity. Last year it took an average of over twenty-three church members to make a net gain of one person won for the kingdom.

Indifference of the Church to its task even when it knows what it is, with failure of the pulpit to adapt its message to meet the demands of the time, and the needs of the people.

Indifference of laboring masses and industrial workers to the message of the Church.

Prevailing social conditions which are affecting adversely the health, efficiency, and welfare of so many of our people.

Lack of knowledge of the social conditions on the part of the Church membership and constituency.

Policy proposed

Active committees on evangelism in each Annual Conference, district, and charge, with definite policies and adequate programs and goals.

The training of ministers to be pastor-evangelists by means of Coaching Conferences conducted throughout the country by the Department of Evangelism of the Board of Home Missions and Church Extension, at which ministers will be gathered for inspiration and instruction for a united advance in personal and social evangelism.

Conferences held throughout the country for training select lay members in personal evangelism.

Training of young people in personal evangelism in Summer Institutes.

The placing of district evangelists under district superintendents for the purposes of developing charges in evangelistic efforts, and in giving direct supervision and help in putting on a program of evangelism adequate to the needs of the community.

Making available to district superintendents and pastors the services of accredited evangelists through the registration bureau established by the Department.

Assisting the Board of Education of the Methodist Episcopal Church in prosecuting evangelistic work in colleges, universities, and secondary schools.

A Community Roll in each church, including not only the individuals of the constituency, but every unchurched individual of the community.

A Personal Workers' Class on each charge to give lay members careful instruction and training in the art of soul winning.

Policy proposed (*Continued*)

A social and industrial evangelism characterized by:—

1 Education of church members to social and industrial conditions and needs.

2 Organization of the Church for either individual effort, or cooperation with other agencies to better the prevailing conditions. Development of programs of social evangelism to meet the various community needs.

3 Street preaching by which the Church can adapt its message to reach the great masses of our population who can be reached only in this way.

Leaflet literature to be distributed in attractive form in both English and foreign languages thus reaching all classes of people.

Centenary program

	Number	Maintenance	Centenary Askings
District Evangelists	48		$161,000
Included also in the Centenary Askings is $25,000 for training ministers to be pastor-evangelists, and $15,000 for training lay members in personal evangelism.			40,000
TOTAL			$201,000

CENTENARY SURVEY STATEMENT

OF THE

BOARD OF HOME MISSIONS

AND

CHURCH EXTENSION

OF THE

METHODIST EPISCOPAL CHURCH

For the Five-Year Period

Total Requirements to Put the Work of the Board of Home Missions and Church Extension on an Efficiency Basis

	Number	Total Cost	Centenary Askings
MATERIAL EQUIPMENT			
New buildings	2,506	$53,038,950	$24,277,295
Remodeling	1,035	5,594,700	2,794,900
Parsonages	1,188	2,560,700	983,650
Special	43	813,000	716,000
Total	4,772	$62,007,350	$28,771,845
MAINTENANCE			
Ministers			
A—Missionary	1,344		$2,487,525
B—Self-supporting in 5 years	2,220		2,428,435
Language Pastors	250		1,037,260
Directors of Religious Education	258		1,563,850
Women Workers	486		1,587,610
Deaconesses	131		270,835
Superintendents	46		396,650
District Missionary Aid	155		552,900
District Evangelists	48		168,500
Others	115		772,000
Total	5,053		$11,265,565
GRAND TOTAL			$40,037,410

CENTENARY PROGRAM TOTALS

Summarized by Types of Work

	No.	Centenary Askings for Five Years
THE PORTO RICAN MISSION		
Equipment	68	$118,220
Maintenance	24	95,660
Total		$213,880
THE HAWAIIAN MISSION		
Equipment	15	$433,275
Maintenance	61	208,150
Total		$641,425
THE NORTH AMERICAN INDIAN		
Equipment	5	$5,950
Maintenance	30	122,500
Total		$128,450
THE NEGRO IN THE SOUTH		
Equipment	808	$1,684,850
Maintenance	600	903,825
Total		$2,588,675
THE NEGRO IN THE NORTH		
Equipment	125	$1,164,250
Maintenance	116	219,350
Total		$1,383,600
THE ALASKAN MISSION		
Equipment	3	$22,500
Maintenance	10	54,000
Total		$76,500
HIGHLANDERS OF THE SOUTH		
Equipment	158	$294,050
Maintenance	115	203,150
Total		$497,200
MORMON TERRITORY		
Equipment	46	$122,250
Maintenance	32	87,300
Total		$209,550
ORIENTAL MISSIONS OF THE PACIFIC COAST		
Chinese		
Equipment	6	$24,000
Maintenance	20	64,750
Total		$88,750
Japanese		
Equipment	7	$33,800
Maintenance	33	67,410
Total		$101,210
ITALIANS		
Equipment	50	$961,800
Maintenance	131	636,300
Total		$1,598,100
LATIN AMERICANS		
Equipment	115	$733,450
Maintenance	123	568,950
Total		$1,302,400

	No.	Centenary Askings for Five Years
EASTERN EUROPEAN GROUPS		
Equipment	33	$487,300
Maintenance	72	318,190
Total		$805,490
MISCELLANEOUS FOREIGN-SPEAKING GROUPS		
Equipment	7	$76,500
Maintenance	26	122,250
Total		$198,750
INDUSTRIAL GROUPS		
Equipment	230	$4,799,950
Maintenance	434	1,832,850
Total		$6,632,800
DOWNTOWN, TRANSIENT, POLYGLOT, MASSES		
Equipment	51	$5,945,000
Maintenance	178	863,750
Total		$6,808,750
RAPIDLY GROWING FRONTIER TERRITORY		
Equipment	874	$1,039,800
Maintenance	795	950,085
Total		$1,989,885
THE DEVELOPMENT OF RURAL METHODISM		
1 Favorable rural communities		
Equipment	1,113	$1,889,050
Maintenance	1,101	1,245,275
Total		$3,134,325
THE DEVELOPMENT OF RURAL METHODISM —*Continued*		
2 Sparsely settled rural communities		
Equipment	142	$383,550
Maintenance	367	582,180
Total		$965,730
3 Industrial rural communities		
Equipment	99	$528,850
Maintenance	152	484,740
Total		$1,013,590
STRATEGIC CITY AND SUBURBAN FIELDS		
Equipment	766	$5,827,650
Maintenance	511	935,250
Total		$6,762,900
THE DEVELOPMENT OF CHRISTIAN LEADERSHIP		
Equipment	51	$2,195,800
Maintenance	74	498,650
Total		$2,694,450
EVANGELISM		
Maintenance	48	$201,000
Total		$201,000
Total Equipment	4,772	$28,771,845
Total Maintenance	5,053	11,265,565
GRAND TOTAL		$40,037,410

CENTENARY PROGRAM TOTALS

Summarized by

Annual Conference Districts

BOSTON AREA	Centenary Askings for Five Years
East Maine Conference	
East	$63,500
West	35,050
Maine	
Augusta	47,850
Portland	34,200
New England	
Boston	1,174,600
Lynn	51,200
Springfield	143,300
Worcester	76,100
New England Southern	
New Bedford	116,950
Norwich	38,000
Providence	152,200
New Hampshire	
Concord	15,900
Dover	38,100
Manchester	19,800
Vermont	
Northern	36,050
Southern	23,400
NEW YORK AREA	
Eastern Swedish	
Boston	13,050
New York	49,950
Worcester	23,000
East German	
East	38,250
West	31,000
Newark Conference	
Elizabeth	$223,750
Jersey City	410,900
Newark	205,650
Paterson	93,200
New York	
Kingston	7,200
Newburgh	33,500
New York	2,170,300
Poughkeepsie	43,500
New York East	
Brooklyn North	1,034,600
Brooklyn South	336,300
New Haven	105,850
New York	681,150
PHILADELPHIA AREA	
Delaware	
Cambridge	17,000
Centerville	11,300
Philadelphia	229,600
Salisbury	22,600
Wilmington	15,500
New Jersey	
Bridgeton	37,300
Camden	72,200
New Brunswick	56,100
Trenton	73,600
Philadelphia	
Central	355,500
North	46,000
Northwest	47,700
South	289,800
West	55,900
Porto Rico Mission	
Arecibo	25,520
Ponce	25,905
San Juan	162,455

Wyoming Conference	Centenary Askings for Five Years
Binghamton	$17,850
Oneonta	10,700
Scranton	91,750
Wilkes-Barre	51,900
PITTSBURGH AREA	
Erie	
Clarion	50,300
Erie	54,500
Jamestown	58,800
Meadville	40,700
Newcastle	59,300
Pittsburgh	
Allegheny	391,250
Blairsville	261,500
McKeesport	191,050
Pittsburgh	907,300
Washington	174,000
West Virginia	
Buckhannon	57,900
Charleston	74,250
Elkins	45,500
Huntington	77,450
Morgantown	34,600
Oakland	36,300
Parkersburg	72,700
Wheeling	115,600
WASHINGTON AREA	
Baltimore	
Baltimore	424,450
Baltimore East	169,950
Baltimore West	267,500
Frederick	20,600
Washington	225,000
Central Pennsylvania	
Altoona	57,200
Harrisburg	100,300
Juniata	4,600
Sunbury	121,180
Williamsport	32,950
Washington	
Alexandria	14,300
Annapolis	93,550
Baltimore	88,800
Cumberland	44,200
Washington	85,500

Wilmington Conference	Centenary Askings for Five Years
Dover	$9,600
Easton	9,000
Salisbury	9,850
Wilmington	105,700
ATLANTA AREA	
Alabama	
Birmingham	166,050
Boaz	23,400
Gulf	19,250
Atlanta	
Atlanta	121,800
Gainesville	13,000
Griffin	6,100
Newman	5,500
Rome	16,850
Florida	
Gainesville	4,100
Jacksonville	97,350
Live Oak	16,450
Ocala	9,700
Georgia	
Atlanta	186,550
St. John's River	
Jacksonville	110,250
Miami	163,100
Savannah	
La Grange	48,400
Savannah	80,100
Waycross	14,300
Waynesboro	109,750
South Carolina	
Beaufort	8,200
Bennettsville	37,200
Charleston	48,200
Florence	16,600
Greenville	7,400
Orangeville	41,400
Spartansburg	24,400
Sumter	3,000
South Florida Mission	77,600

CHATTANOOGA AREA	Centenary Askings for Five Years
Blue Ridge Atlantic Conference	
Asheville	$17,500
Coast	47,800
Stateville	66,750
Central Tennessee	
Baxter	22,100
Lawrenceburg	24,650
McLemoresville	30,500
East Tennessee	
Bluefield	10,200
Chattanooga	23,050
Knoxville	11,650
Pulaski	8,300
Holston	
Bristol	75,700
Chattanooga	40,700
Harriman	27,800
Johnson City	64,200
Knoxville	21,700
North Carolina	
Greensboro	26,750
Western	16,100
Wilmington	25,500
Winston	29,300
Tennessee	
Central	8,650
Cumberland River	12,000
Memphis	19,100
Nashville-Murfreesboro	20,100
BUFFALO AREA	
Central New York	
Elmira	58,400
Syracuse East	84,100
Syracuse West	90,980
Genesee	
Buffalo	696,350
Corning	7,200
Olean	22,900
Rochester	106,900
Northern New York	
Black River	8,500
Mohawk	48,200
Ontario	29,000
St. Lawrence	32,000

Troy Conference	Centenary Askings for Five Years
Albany	$91,000
Burlington	33,300
Plattsburg	17,550
Saratoga Springs	18,300
Troy	143,100
DETROIT AREA	
Central German	
Cincinnati-Louisville	34,300
Michigan	39,600
Ohio	21,000
Detroit	
Bay City	33,000
Detroit East	313,950
Detroit West	692,550
Flint	82,700
Houghton	53,600
Saginaw	23,600
Michigan	
Albion	21,800
Big Rapids	42,300
Grand Rapids	61,750
Grand Traverse	29,750
Kalamazoo	24,600
Lansing	74,600
Niles	27,450
Northern Swedish	
Lake Superior	20,600
Minneapolis	3,000
Norwegian and Danish	
Chicago	68,000
Minneapolis	5,100
Red River	22,900
CINCINNATI AREA	
Indiana	
Bloomington	25,300
Connersville	7,500
Evansville	30,000
Indianapolis	104,100
Moores Hill	5,900
New Albany	34,300
Seymour	16,100
Vincennes	23,000
Kentucky	
Ashland	7,700
Covington-Lexington	21,100
Louisville	15,475

Lexington Conference	Centenary Askings for Five Years
Chicago	$269,450
Cincinnati-Maysville	96,900
Columbus	175,450
Indianapolis	117,400
Lexington	36,750
Louisville	41,400
Northeast Ohio	
Akron	75,250
Barnesville	4,500
Cambridge	47,750
Canton	66,700
Cleveland	366,500
Mansfield	7,900
Norwalk	6,500
Wooster	6,000
Youngstown	129,700
Ohio	
Chillicothe	16,400
Columbus	183,750
Lancaster	5,100
Marietta	11,400
Portsmouth	100,950
West Ohio	
Cincinnati	317,650
Dayton	25,700
Defiance	4,200
Delaware	4,900
Finlay	7,200
Hillsboro	7,900
Lima	20,300
Springfield	25,500
Toledo	100,000

CHICAGO AREA

Central Illinois	
Galesburg	22,800
Kankakee	50,450
Peoria	109,600
Rock Island	123,600
Central Swedish	
Chicago	71,400
Galesburg	39,100
Jamestown	30,000
Chicago—German	
Chicago	58,500
Milwaukee	13,200

Illinois Conference	Centenary Askings for Five Years
Bloomington	$38,000
Champaign	100,500
Decatur	64,500
Jacksonville	51,400
Mattoon	40,300
Quincy	50,000
Springfield	87,300
North Indiana	
Fort Wayne	40,600
Goshen	72,600
Logansport	27,300
Muncie	38,500
Richmond	48,000
Wabash	31,750
Northwest Indiana	
Crawfordsville	24,800
Greencastle	27,900
La Fayette	26,100
South Bend	745,900
Rock River	
Aurora	330,400
Chicago West	911,150
Chicago South	528,500
Joliet-Dixon	71,700
Rockford	39,400

SAINT PAUL AREA

Dakota	
Aberdeen	19,600
Mitchell	12,200
Rapid City	44,250
Watertown	12,500
Sioux City	10,350
Minnesota	
Mankato	4,400
Marshall	22,000
St. Paul	311,400
Winona	14,400
Northern German	
Minneapolis	8,500
St. Paul	52,125
Northern Minnesota	
Duluth	112,200
Fergus Falls	39,300
Litchfield	16,800
Minneapolis	420,850

West Wisconsin Conference	Centenary Askings for Five Years
Eau Claire	$18,100
La Crosse	17,900
Madison	65,000
Platteville	8,400
Superior	46,650
Wisconsin	
Appleton	8,500
Fond-du-Lac	30,400
Janesville	6,400
Milwaukee	130,300

SAINT LOUIS AREA

Arkansas	
Fort Smith	7,550
Little Rock	7,800
Central Missouri	
Kansas City	27,900
Mexico	6,800
Sedalia	11,500
Saint Louis	142,300
Little Rock	
Clow	34,650
Forrest City	21,300
Fort Smith	29,900
Little Rock	62,200
Pine Bluff	21,000
Missouri	
Brookfield	12,200
Cameron	11,000
Kirksville	26,300
Maryville	12,000
Saint Joseph	53,300
Southern Illinois	
Carbondale	19,200
Centralia	18,200
East St. Louis	103,400
Mount Carmel	24,300
Olney	6,000
Saint Louis	
Carthage	32,400
Kansas City	54,800
Saint Louis	715,800
Sedalia	18,000
Springfield	43,200
St. Louis German Conference	
Belleville	$34,000
Quincy	38,000
Saint Louis	82,000

NEW ORLEANS AREA

Central Alabama	
Birmingham	44,900
Huntsville	14,800
Marion	27,000
Montgomery	14,700
Opelika	15,400
Gulf	
New Orleans	128,200
Southern	49,500
Texas	111,700
Louisiana	
Alexandria	14,450
Baton Rouge	7,100
La Teche	6,950
Lake Charles	9,700
New Orleans	43,300
Shreveport	44,600
Mississippi	
Brookhaven	81,300
Gulfport	8,200
Hattiesburg	21,550
Jackson	9,700
Meridian	18,000
Vicksburg	16,900
Southern German	
Brenham	9,025
San Antonio	10,850
Texas	
Beaumont	30,800
Houston	14,100
Marshall	34,475
Navasota	5,000
Palestine	11,450
Paris	14,500
Upper Mississippi	
Aberdeen	9,900
Clarksdale	21,600
Greenwood	17,200
Holly Springs	19,850
Starkville	11,200
Tupelo	21,600
Sardis	15,500

OMAHA AREA	Centenary Askings for Five Years
Des Moines Conference	
Atlantic	$7,000
Boone	61,000
Chariton	19,700
Council Bluffs	21,750
Creston	4,600
Des Moines	76,100
Iowa	
Burlington	7,500
Muscatine	17,000
Oskaloosa	33,800
Ottumwa	34,700
Nebraska	
Fairbury	32,200
Grand Island	34,150
Hastings	20,150
Holdredge	17,000
Kearney	39,150
Lincoln	87,300
Norfolk	16,600
Omaha	240,900
Tecumseh	11,400
Northwest German	
Charles City	13,700
Sioux City	11,500
Northwest Iowa	
Algona	10,450
Fort Dodge	21,650
Idagrove	6,600
Sheldon	9,100
Sioux City	153,400
Northwest Nebraska	
Alliance	44,050
Long Pine	75,050
Upper Iowa	
Cedar Rapids	30,600
Davenport	16,850
Dubuque	41,400
Waterloo	22,900
WICHITA AREA	
Kansas	
Atchinson	10,000
Emporia	13,000
Fort Scott	30,400
Independence	25,600
Kansas Conference—(Cont'd.)	
Kansas City	$178,700
Manhattan	23,900
Topeka	30,400
Oklahoma	
Alva	67,750
Enid	73,600
Fort Worth	104,150
Guthrie	40,600
Oklahoma City	107,000
Tulsa	378,050
Northwest Kansas	
Colby	29,600
Ellsworth	69,900
Mankato	25,550
Salina	22,300
Southern Swedish Mission	
Austin	16,900
Taylor	9,600
Southwest Kansas	
Dodge City	21,900
Hutchinson	18,950
Liberal	42,250
Pratt	17,600
Wichita	38,700
Winfield	17,950
West German	
Kansas City	30,250
Lincoln	16,500
Wichita	7,000
West Texas	
Austin	23,200
Dallas	50,550
San Angelo	28,000
San Antonio	36,850
Victoria	18,500
Waco	28,800
HELENA AREA	
Idaho	
Boise	13,700
La Grande	119,600
Pocatello	53,750
Montana	
Butte	88,950
Yellowstone	106,800

	Centenary Askings for Five Years
North Dakota Conference	
Bismarck	$63,200
Fargo	7,850
Grand Forks	30,800
Minot	61,850
North Montana	
Great Falls	42,300
Milk River	97,150
DENVER AREA	
Colorado	
Colorado Springs	17,500
Denver	439,250
Grand Junction	39,450
Greeley	66,050
Pueblo	71,650
Lincoln	
Guthrie	23,000
Muskogee	62,400
Topeka	48,650
New Mexico	
English	105,550
Spanish	170,400
Western Swedish	
Eastern	22,800
Western	10,300
Wyoming State	
Cheyenne	67,200
Sheridan	49,000
Utah Mission	305,750
PORTLAND AREA	
Alaska Mission	76,500
Columbia River	
Moscow	28,100
Spokane	75,350
The Dalles	25,350
Walla Walla	40,550
Wenatchee	29,835
Oregon	
Eugene	60,200
Klamath	19,100
Portland	254,200
Salem	149,250
Pacific German	
Pacific	$16,700
Pacific Swedish Mission	15,900
Puget Sound	
Bellingham	36,300
Olympia	39,600
Seattle	235,900
Tacoma	144,700
Vancouver	27,550
Western Norwegian & Danish	
California	23,900
Pacific	25,550
SAN FRANCISCO AREA	
Arizona Mission	86,850
California	
Napa	70,150
Oakland	217,000
Sacramento	169,600
San Francisco	516,300
California German	
California	52,400
Hawaii Mission	641,425
Nevada Mission	45,450
Pacific Chinese Mission	88,750
Pacific Japanese Mission	101,210
Southern California	
Fresno	36,500
Long Beach	40,000
Los Angeles	215,300
Pasadena	17,150
San Diego	149,800
Spanish-Portuguese	1,041,400
Pacific Swedish	22,800
GENERAL	412,500
TOTAL	$40,037,410

THE WORLD PARISH of the ME

THE work of John Stewart, negro missionary to the Wyandotte Indians, called into being the Missionary Society of the Method.st Episcopal Church of America in 1819.

Its first venture into foreign lands was the voyage of the Rev. Melville B. Cox to Africa in 1833. The work, begun in Liberia, has spread into Portuguese East Africa, Angola, Congo, Rhodesia, Algeria and Tunisia, and reports 20,877 members and probationers.

Beginning in Argentina in 1836, Methodist missionary work has now branched out into Uruguay, Chile, Peru, Paraguay, Bolivia and Panama and has 14,966 members and probationers.

The next move was to China, which has now seven conferences and 65,899 members and probationers. Europe was entered in 1849, work being undertaken first in Germany, and later in Norway, Sweden, Finland, Switzerland, Denmark, Bulgaria, Italy, France, Russia and Austria-Hungary. The total membership for these countries is 74,294.

THODIST EPISCOPAL CHURCH

In 1856, Rev. William Butler arrived in Calcutta. Today, India has 337,728 members and probationers.

In 1873 the Society undertook work in Mexico and in Japan. There are now 8,043 members and probationers in Mexico; in Korea, 24,069; the Japanese Methodist Church, 14,089.

In 1885 Methodism was introduced to Malaysia. Work is now under way in the Straits Settlements, Java, Borneo and Sumatra, and has won 4,443 members for the Church. Here the greatest stress has been laid on establishing and maintaining schools.

In 1900 we began work in the Philippines, where we now have 47,725 members and probationers.

In 1906 the Methodist Episcopal Church began work in Panama.

In each country, the presence of the Methodist Episcopal Church means better education, better health, better social conditions, better morals, and a higher spiritual life.

THE CENTENARY SURVEY

OF

THE BOARD OF FOREIGN MISSIONS

THE

METHODIST EPISCOPAL CHURCH

1918

JOINT CENTENARY COMMITTEE
Methodist Episcopal Church
111 Fifth Avenue, New York

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ORIGIN AND PURPOSE OF THE CENTENARY

Action by General Conference

THE Centenary Celebration of the Methodist Episcopal Church was authorized by the General Conference at Saratoga, May, 1916, with the following resolution:—

> Whereas, the Missionary Society of the Methodist Episcopal Church was born in 1819, and, during one hundred years of splendid service, has helped to spread Christ's kingdom not only at home but in many foreign fields, and,
>
> Whereas, the mission work in foreign lands is now entrusted to the Board of Foreign Missions, and,
>
> Whereas, this hundredth milestone should not be passed without the expression of devout thanksgiving and such offerings of gladness as shall serve to express the deep and heartfelt gratitude of the whole Church that we have been permitted, through these years, to carry the Gospel of our Lord to the ends of the earth, and to see the Gospel achieve triumphs which fill us with joy:
>
> Therefore, be it resolved, that the General Conference authorizes the setting aside of the years 1918 and 1919 as Centennial Thanksgiving years, during which time the Board of Foreign Missions shall call upon the churches to review the splendid history of the past hundred years with adoration and thanksgiving to Almighty God for His manifest guidance and blessing; and this Board is further authorized to make all necessary arrangements to enable the Church to signalize the Centennial year by special intercession and the outpouring of gifts. . . . . .

The General Conference also approved the proposed cooperation of the Board of Home Missions and Church Extension, in observing this historical event, and authorized the Board of Foreign Missions to enter heartily into such plans as would make the anniversaries inspiring, informing, and profitable.

Niagara Falls Statement

THE Board of Foreign Missions was ordered to appoint a Centenary Commission which immediately started a careful survey of the entire foreign missionary work of the Board of Foreign Missions. The results of this survey were carefully studied, digested, and organized in the Centenary office, and were presented to a selected group of Methodist laymen and preachers at Niagara Falls, September 17-19, 1917. After two days of solemn, prayerful, and thoughtful consideration of the facts presented, the World Program Committee recommended to the Board of Foreign Missions that:—

> The Centenary Program should culminate in a great Centenary Celebration to be held in Columbus, Ohio, in June, 1919. In this Celebration the Methodist Church, South will join with the Board of Home Missions and Church Extension, and the Board of Foreign Missions of the Methodist Episcopal Church.
>
> The Methodist Episcopal Church should be asked to raise $8,000,000 a year, for a five-year period, to care for the urgent needs of the foreign missionary work, as outlined from the Centenary surveys.
>
> In connection with the Centenary arrangements, there should be a widespread educational program of such power and magnitude as to result in the church-wide study of Christian Missions. A special effort should be made to enlist the earnest cooperation of every member of the Church.

The Centenary Commission should keep constantly in mind, as its goal, the making of every church in Methodism dominantly missionary. By this we mean: a church with a missionary passion which will be evangelistic at home and truly missionary in its out-reaching to the ends of the earth; a church in which each member recognizes it as his sacred obligation to promote the world-wide plans of Jesus Christ.

The final triumph of this imperial program depends upon a new birth within the church, of the New Testament teaching as to the stewardship of life, prayer, and possessions. We welcome, therefore, as fundamental to this entire campaign, the proposal of the Centenary Commission, that in cooperation with other forces in the church, it shall provide for a revival of study of the scriptural teaching of Christian stewardship, and its definite acknowledgment in the payment of the tithe.

We urge that an effort be made to enroll, by name, tens of thousands of Methodist pastors and people to meet daily at the Throne of Grace in intercessory prayer for the Centenary and its objects, as represented in the World Program.

Official Actions and Endorsements

THE same survey, together with the recommendations of the Niagara Falls World Program Committee, was presented to the Board of Foreign Missions at its annual meeting, November 8-10, 1917. Both the survey estimates and the recommendations were adopted.

The survey, which was presented at Niagara Falls and at the annual meeting of the Board of Foreign Missions, together with the estimates which were based upon the survey, is presented in the following pages, classified according to geographical areas.

The Centenary World Program, made up of the accepted survey estimates of the Board of Foreign Missions and of the tentative plans of the Board of Home Missions and Church Extension, was approved by a Joint meeting of the two Boards, held in Philadelphia, November 12, 1917.

The proposals for the participation of the Board of Home Missions and Church Extension were considered at its annual meeting, November 13-15, 1917, and adopted, subject to adjustment of certain details at a later date, at which action, confirming the plans, was adopted.

The entire Centenary World Program, including the plans of the Board of Home Missions and Church Extension, has also been approved by the Board of Control of the Epworth League, which pledges cooperation, and by the Board of Sunday Schools, which will undertake the raising of $10,000,000 as a part of its program for both home and foreign missions during the five-year period.

The Bishops at a special meeting held in New York, February 14-15, 1918, endorsed the Centenary Program and issued a stirring call to the Church.

THE TIMELINESS OF THE CENTENARY

There Are Things That Armies Cannot Do

TWO big questions are being asked about the Centenary: "Is a movement of this kind needed? Is this the time to launch it?"

The sufficient answer for the first question is found in the surveys which have been secured from all of our home and foreign missionary fields. It is clearly evident, from the findings of these surveys, that the time has come when the church must do more, and must adjust and extend to meet new and unparalleled conditions; or, it must refuse to go forward and must drop back to a place of secondary importance in all that pertains to constructive spiritual leadership.

The answer to the second question is more difficult. The nation is at war in a mighty struggle to "make the world safe for democracy." Our one great national duty is to "win this war"; and there are many who naturally feel that this is the time when everything else must take a secondary place, and when all larger efforts must be abandoned.

But those, who believe in the largest loyalty to our home and to our country, are coming increasingly to believe that, in a time like this, the Church of Jesus Christ should take a place of commanding leadership, and that sacrifice in treasure and in blood may not be in vain. It is coming to be understood that there are things which governments and armies can do in "making the world safe for democracy"; and that those things, please God, the Allies will fully accomplish.

But there are other things which governments cannot do and which armies have never attempted to accomplish. Such are the works involved in building up the spiritual and moral forces within a nation, and the works of removing ignorance and superstition, so that great peoples who once were belated or debased may now sit in equality around the council tables of the world.

With all his great wisdom and skill, President Wilson has not found a way for regulating the internal affairs of Mexico short of military intervention, and military intervention is not the establishment of democracy. No king and no president would ever dare to announce as a policy the purpose of bringing about the intellectual, physical, moral, and religious reconstruction of other nations. Such a proceeding would be considered by the nations involved a piece of intolerable impertinence.

There is but one institution in the world that has a program, the purpose of which is to bring about these tremendous structural changes, and which can announce that program without offense—that is the Church of Jesus Christ. And unless we are prepared, on the one hand, to subjugate and regulate the belated races; or, on the other, to permit these races, all unprepared, to sit around the council table of nations, we must either abandon our dream of world-wide democracies, with its accompaniment of freedom of the seas and international tribunals, or else we must be about the task of placing the nations of the world upon a basis such as will make true democracy possible.

True democracy has never developed apart from a pure and intelligent home life, accompanied by the free school and the free church. These have never developed apart from Christianity. If, then, the Bible has been fundamental to our national life; if the church and the home and the school have been cornerstones of our liberty, how can material forces, operating apart from the Christian religion, evolve in a few months what the centuries since time began, have failed to produce?

This is perhaps the most critical hour in the history of the church. Enormous masses of men are threatening to shape up a social and political program for the future without any consideration for the church; and, unless the church can come into closer, more human touch with these armies of radical-minded men, and with a world program that will command their sympathetic attention, the church is lost. On the other hand, there is the opportunity, an opportunity unmatched in all the centuries, to help reconstruct the whole world on a truly Christian democratic basis.

Under the providence of God, through the leadership of President Wilson, America is today in the position of the unchallenged moral and spiritual leadership of the world. The world listens to what we say, is ready to follow where we move. Around the whole globe great nations are open to our message. We must strengthen our base of supplies in all that pertains to spiritual preparedness, and we must send munitions and men across the seas.

The Church of Jesus Christ could make democracy safe in Russia and in Mexico and in China, but it cannot do it upon the inadequate basis of the past. If God ever called a church to fulfil national aspirations by carrying on a work which a nation has so well begun, God is now calling upon the Church of Christ to do that for which the past centuries of achievement have been but a day of preparation.

S. EARL TAYLOR

February 13, 1918

I CONSIDER the Centenary Movement of our Church the most important and hopeful suggestion thus far made for the world's reconstruction after the war. The Movement must succeed. Its success as a work of practical Christianization will do more for the future of the world than a thousand generals and diplomats can do. Your critics may say that your plan is a dream. That may be —but this world, apart from little patches here and there, will not be a fit place to live in till your dream comes true.

BISHOP FRANCIS J. McCONNELL

December 22, 1917

THE only constructive program before the world today, is the missionary program of the Methodist Episcopal Church. A large part of the peoples of the world are unready for democracy. Nothing can meet the problem of making them ready but Christian missions, and in that solution our Church with its World Program is taking the lead.

BISHOP JAMES W. BASHFORD

January 17, 1918

WE now think and plan in terms of continents and worlds. We are compassing a sense of internationalism, a true world-feeling. Everywhere prophets and writers are telling us that there is a growing consciousness of common kinship, and of a new world-life devoted to universal achievement and creative contribution to the common welfare.

It was for this that, under the cross, our Lord prayed. For this the world waits. This can make earth the home of a real brotherhood. But in this new world-process ours is the greater promise. For this country is called to be the center of a new civilization, the saviour of the nations. The world is being Americanized. Humanity is finding healing at the touch of American ideals, character, and faith. The Centenary Program is an effort to put this Christ-Dream into being.

BISHOP FRANKLIN HAMILTON

December 21, 1917

METHODISM is saying two things in this hour when the hearts of men are quaking. We dare to believe tremendously in God. We believe that He is still able to do and do abundantly above all we ask or think. We are saying also in the hour when the necessities of life at home are most pressing, "We are lifting up our eyes, we are reaching out our hands to the ends of the earth." We do not believe that this is a moment for fine economies when the world is at stake. We believe sufficiently in God's power in the world to take up this task.

BISHOP LUTHER B. WILSON

November 12, 1917

HOW THE SURVEYS WERE MADE

Every Possible Precaution Was Taken To Avoid Error and Disproportionate Emphasis

THE first step in the preparation of the surveys included in the following pages was to send requests for information directly to the mission field. Every missionary in charge of a district or of an institution under the direction of the Methodist Episcopal Church received a questionnaire. It asked for facts: the extent and population of the territory occupied; the extent of our own Methodist responsibility; the relation of our work to that of other churches; full particulars as to our staff and property; detailed summaries of urgent needs as to staff, building, and equipment. The line was sharply drawn between the essential needs for placing work already initiated on an efficiency basis, and the needs essential for the undertaking of new work for which the Church has assumed responsibility.

Too much cannot be said in praise of the spirit in which the missionaries met this elaborate inquisition. Most of them had their hands already full in the discharge of their routine responsibility. Many a man whose daily stint is sixteen hours sat up at night to reply to his share of the questions.

The delays, uncertainty, and losses of mail due to war conditions made the assembling of the information an unusually serious task. From some fields it was especially difficult to secure information, and from some others as, for example, Europe, it will not be practical to secure the exact data necessary for a systematic survey until after the war is over. But in the case of most of the missionary work of the Church, it has been possible to compile all the data essential for the framing of a concise and businesslike program of work for that particular area or institution.

Replies to the questionnaires were received from 150 annual conference districts in foreign countries, and from 150 institutions such as schools, orphanages, hospitals, and publishing houses. The finance committee of the Conference on the foreign field first reviewed a questionnaire, spending days and weeks in consultation upon the amounts asked; then the Centenary sub-commission with the Bishop in charge of the work studied and reviewed the findings for the larger area, making an effort to adjust the askings for the various projects with a view to proper proportions and relative importance. The questionnaires, having thus been approved by two bodies on the foreign field, were then sent to the Centenary offices.

In the offices of the Centenary Commission of the Board of Foreign Missions the material supplied by each questionnaire was made the subject of a written survey of the district or the institution. Each of these surveys included sixteen pages covering sixteen different sub-headings. Three hundred of these surveys were written, including at least four thousand eight hundred typewritten sheets. These in turn were condensed and adapted into Conference surveys, and these latter were further reduced to continental divisions until at last nine documents have been prepared covering the nine major mission fields of the Church.

The entire mass of material was again scrutinized for mistakes and duplication. Great care was taken to see that each district and institution had presented its facts according to a uniform standard. At last the descriptive matter and the financial tables were classified, the entire information being condensed until it could be presented on one single sheet in which were set forth the outstanding facts of the condition of the work abroad, and the compelling need which the Church is asked to meet.

A CALL TO PRAYER

THE MISSIONARY CENTENARY
A CALL TO THANKSGIVING—PENITENCE—PRAYER

A CENTURY OF GLORIOUS HISTORY

Let us thank God for what He hath wrought

THE SUPREME PREPAREDNESS ISSUE

Let us pray that the Church may gird herself for extraordinary world service

MAKING THE WORLD SAFE

Let us pray that the Centenary may contribute mightily to the realization of our national aspirations and ideals for the world

AROUSING THE GIANT

Let us pray that the Church may be stirred to the depths by the realization of the world's need

MASTERY THROUGH SURRENDER

Let us pray that the Missionary Centenary may release unprecedented resources in men, money, and prayer, and that the Church, by entering anew into Christ's passion for the world, may inaugurate a new era of spiritual power

MEXICO

A PROBLEM IN INTERNATIONAL NEIGHBORLINESS

Talking Points

WE are called to help a people among whom revolution, famine, and disease have wrought widespread devastation.

BUT back of the revolutions are the causes of them: exploitation, peonage, poverty, ignorance, religious oppression. Mexico, although classified as a republic, has never been one in fact. It has lacked the essential elements out of which republics are made.

THE North American continent cannot long exist in peace, half slave and half free. Mexico must be a daily menace to the United States until her republican institutions are underwritten with popular education, sound democratic ideals, vigorous Christian faith.

THE Roman Catholic Church has largely lost its hold on the people; even the present government is hostile to it. On the other hand, Methodism, with its warm evangelical faith, is peculiarly suited to the Latin American temperament.

NO country in the world which lacks a well established free Protestant Church has yet been able to maintain a stable republican government.

MEXICO: General Survey

This country will be a source of ceaseless anxiety until the national thinking and spirit be brought to our levels. We must remake Mexico, and reassure the United States

Which pays better?

OUR GOVERNMENT has invested over $200,000,000 in the Mexican problem.

Result: increased ill feeling; the problem still unsolved.

The Protestant Missionary Societies have invested in Mexico $2,000,000 in property.

Result: increasing appreciation and understanding of the effort of the American people to help the Mexicans.

Only through the lifting power of the Gospel of Christ can the Mexican problem be solved.

Problem

A country devastated by revolution, famine, and disease.

More than eighty per cent. of the people illiterate.

Superstition and immorality interwoven even in the religious life of the nation.

Catholicism losing its hold on thinking people, and in disfavor with the present government because of Romanist opposition to the Constitutionalists during the Revolution.

Methodism directly responsible for 3,000,000 out of the 15,000,000 people.

Scope and character of our present work

Schools, few in number, but centrally located and influential.

One hospital, the only center of healing, sanitation, and social betterment, for over a million people.

Direct preaching, more effective than ever, now that the Revolution has weakened the power and influence of the priests.

A central Publishing House, inadequately equipped to meet the eager and widespread demand for its printed pages.

Proposals

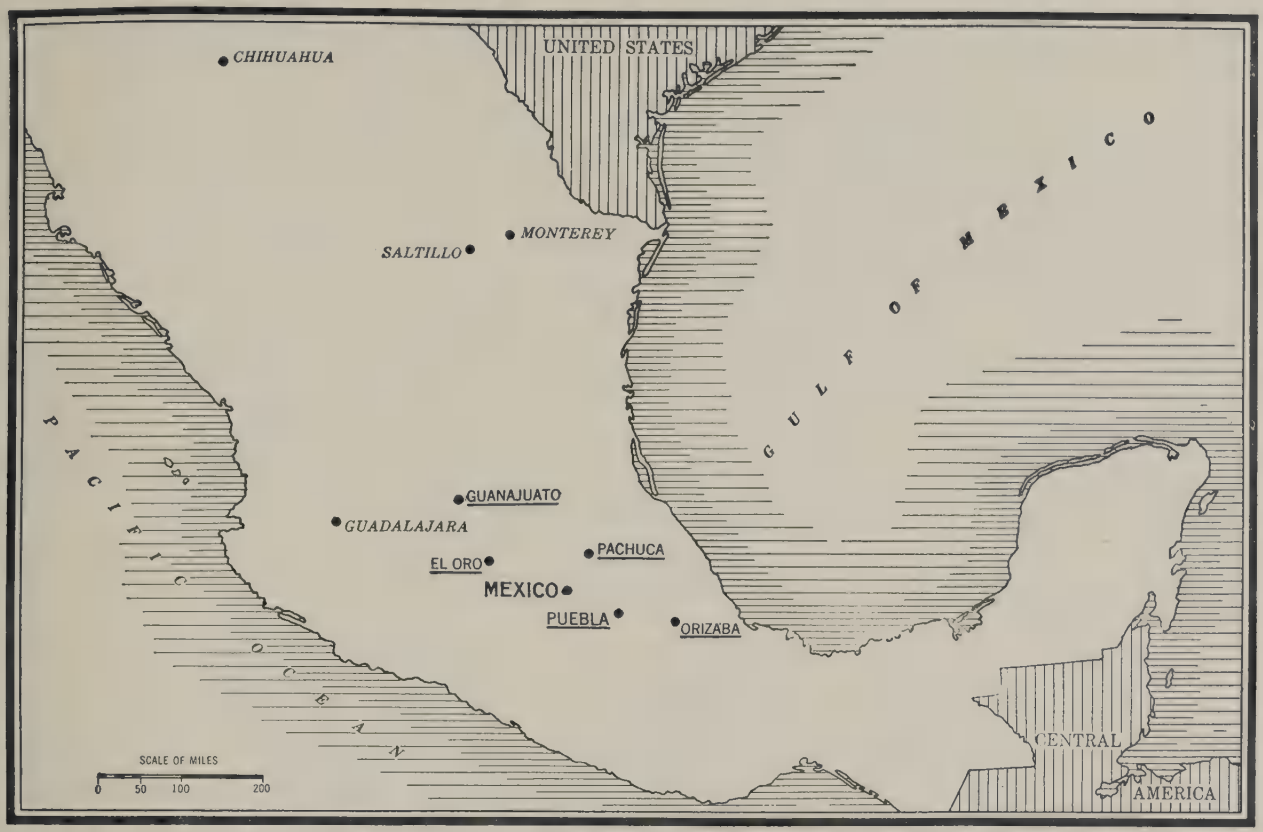
Restore our property, damaged by Revolutionists.

Improve the accommodations, equipment, and teaching force of our schools, thus providing evangelical leadership for society as a whole.

Cooperate with other evangelical bodies in establishing a Union Theological Seminary in Mexico City.

Enlarge our medical work to help meet the physical needs of the country, and, by example, teach civic betterment.

Help in creating and circulating an evangelical literature.



NAMES in Roman type indicate stations of the Methodist Episcopal Church; those in italics, centers of the Methodist Church, South. This map shows what a central and commanding position the Methodist Church holds in Mexico. While the Revolution has destroyed a great deal of our property and has paralyzed some portion of our work, our congregations, on the whole, have remained faithful, and the Mexican pastors have borne themselves heroically

Proposals (*Continued*)

Insure expansion of evangelistic work to take advantage of the liberalizing influence of the Revolution on the thought of people, who, harrowed by war, are turning to God for help. The largest public congregation in the City of Mexico, Protestant or Catholic, meets in the Methodist Episcopal Church.

Evangelistic Work

Giving a new lease of life to religion

Problem

ROMAN CATHOLICISM has failed to meet the religious needs of the people. Public leadership, while avowedly irreligious, is friendly to evangelistic work.

The present Government, opposed to the Roman Church, is favorable to Protestant influence. The new Minister of Education for Mexico is helpful and appreciative of our work in the City of Mexico.

Revolution, famine, disease, and general conditions of uncertainty have made our work precarious, and in some places have caused its discontinuance. Pastors have been driven away, imprisoned, robbed, and even murdered. Buildings have been plundered and burned so as to be almost beyond repair.

What we have

One hundred and three churches, chapels, parsonages and homes, with 8,043 members and probationers, in some of the chief cities and towns of Mexico.

One hundred and forty-three native preachers, workers, one hundred and sixty-nine teachers, and twenty-one missionaries and foreign workers comprise our staff.

In spite of losses from the war, many of our churches have held together under the leadership of native pastors.

Proposals

Make a work which is gradually becoming indigenous yet stronger, by adding many more local churches.

Cover the whole area allotted to us, by increasing the number of evangelists and pastors sufficiently to reach the three million people in our territory.

Meet the evangelistic opportunities created by our educational and medical work.

Educational Work

To make a Church influential, we must make it intelligent

Problem

WIDESPREAD illiteracy, which the Government, even in times of peace, has made but little effort to overcome.

Absence of moral and religious instruction in the Government schools.

Teachers often irreligious and without influence.

The Mission school one of the best means of disarming prejudice, removing suspicion, and gaining the good will of the people.

What we have

Sixty-two day schools associated with local churches. Many of these closed because of the Revolution; property damaged and people scattered.

Primary, secondary, normal, and theological education at the Puebla Institute. Last year, one hundred and twenty boarding pupils, as many as the dormitory will hold.

Primary, secondary, and commercial training in the Querétaro Institute. This school, ransacked and damaged by a band of fanatics, in November, 1914, expects to reopen this Fall.

Proposals Strengthen our existing schools and extend our system of primary education for the children of the unprivileged.

Establish a central Christian University combining all evangelistic forces.

Strengthen the central union Theological School to provide training for ministerial leadership.

Medical Work

The ministry of the hospital wins the hearts of the people

Problem ABOUNDING filth and avoidable disease throughout the country.

State hospitals and physicians existing chiefly for the wealthy, and these only in large cities.

Native drug stores and patent medicines the only resource for the poorer classes.

Impoverishment of our local constituency by the war, increasing the immediate need for our help.

What we have One hospital with an exclusive area of two hundred and fifty by four hundred miles.

One American doctor, six native nurses, ten other workers; before the Revolution, a force of forty-two workers.

From forty to three hundred patients daily at preaching service; evangelistic results marked.

Proposals Strengthen the existing plant; develop extension work; study further opportunities.

MOST of us are hoping that Mexico will establish a permanent and suitable republican government. But how can she do this, when eighty per cent. of her people are illiterate, and a large proportion of them have no definite moral and spiritual standards?

Mexico's great need is an educational and moral uplift on a nation-wide scale, and she is eager for it. Our schools are full to overflowing. They have the approval of the government. If funds were available, we could establish popular and crowded schools in a thousand centers in Mexico. They would go far toward building a new nation.

Pachuca is the Methodist educational center. In this region there are nearly 1,000 children enrolled in our schools.

At Puebla is the leading boys' school in the state, drawing its pupils from a population of 1,000,000.

At Querétaro is the Methodist high school. This is the only high school in an area of 4,500 square miles, with a population of 250,000.

At Guanajuato we have a hospital which serves an area with a population of 1,100,000.

Any financial aid we can give to our missionaries in Mexico will be one more step toward a solution of the Mexican problem. In a very real sense this will also be a patriotic service to the United States, by helping to make of Mexico a "safe and sane" neighbor.

MEXICO: Summary

WHAT WE HAVE

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	103	$319,950
Educational institutions and presses	4	
Hospitals and dispensaries	1	
		198,200
Total property		$518,150

STAFF—

21 Missionaries and foreign workers
143 Native preachers and workers
169 Teachers

333 Total staff

STUDENTS AND PUPILS	5,469
MEMBERSHIP	8,043
SUNDAY SCHOOL SCHOLARS	4,603
EPWORTH LEAGUES, MEMBERS	2,992
UNBAPTIZED ADHERENTS	11,320

WHAT WE NEED

1918-1922

PROPERTY—

77 Churches 17 Parsonages, land, additions	$412,850*
66 Schools: buildings, land, furniture, equipment	183,050
1 Hospital: improvement, plant, equipment	4,400
An adequate medical program is under consideration	
Total property and equipment	$600,300
Endowment	200,000

STAFF AND MAINTENANCE—

4 Missionaries 78 Native preachers	$178,650
102 Native teachers	165,200
6 Native nurses and others 4 Missionaries, doctors and nurses, and other maintenance expenses	65,475
Total staff	$409,325
Total requirements	$1,209,625
From local receipts	395,360
From home base	814,265

*Includes $250,000 for new church and headquarters in Mexico, of which $200,000 is expected from sale of old property.

SOUTH AMERICA and PANAMA

PAN-AMERICANISM, A PROGRAM FOR THE WESTERN HEMISPHERE

Talking Points

THE success of Pan-Americanism depends on two things: the stability of republican governments; the creation of strong mutual ties of friendship and sympathy. The missionary is an unofficial ambassador to accomplish these things.

SOUTH America needs the school, the open Bible, and the free church. The following pages in this section indicate the way in which the Methodist Episcopal Church is promoting the growth of stable Pan-Americanism.

OUR Church opens schools where no schools had been; preaches a free Gospel in the tongue of the people; ministers to the sick, the weary, and the oppressed. It is getting hold of the continent for the larger democracy of Christian ideals.

THE republics of South America greatly need the strength and stability which come from the development of a middle class. Methodism is always the religion of the common people. She has a message for the oppressed masses. She helped make the England of the eighteenth century; America in the nineteenth; she has her part in making South America in the twentieth century.

SOUTH AMERICA: General Survey

A territory nearly three times the size of the United States. Less than fifty-three million people, but over three times the exports and imports of China and Japan, with nearly five hundred million people. Ten Republics and three Dependencies. Each Republic patterned after the United States.

Problem

THE intellectuals: Ten per cent. of the people, almost to a man, agnostic or openly infidel.

The Cholos or mixed races: Sixty per cent. of the population, mostly ignorant, superstitious, fanatical. Feebly appealed to and inadequately moralized by the Roman Church.

The Indians: Thirty per cent. of the population, victims of neglect and vice. After four hundred years of contact with so-called Christianity, worse than they were under the Incas.

Scope and character of our present work

Educating the intellectuals: Twelve upper schools in six Republics; 2,600 enrolled pupils, through whom we are in contact with from 10,000 to 15,000 people of the governing classes.

Evangelizing the masses: A good beginning, with 137 missionaries and foreign workers, and 239 native workers; 14,966 members.

Two publishing houses; our literature, frequently the only literature our members have, is read in intellectual circles and has influence where our missionaries have no opportunity to speak.

No medical work.

Proposals

Educational: Strengthen and properly equip existing institutions, including our two theological seminaries.

Establish two union Bible training schools for women, two agricultural schools, two union evangelical universities, one for each coast.

Publishing houses: Enlarge present facilities.

Medical: Establish Christian hospital in capital city of each South American Republic where we have work.

Evangelistic: Preach a "knowable Gospel" in the rapidly developing countries of South America,—a work analogous to the pioneer preaching of our North American saddle-bag days.

Reenforce present missionary staff.

Develop strong group of trained native preachers.

Prepare intelligent local workers.

EVANGELIZATION, without education, for the lower classes in South America, will result in a church of illiterates. To make the Methodist Church a real power in these Republics, we must establish schools for the poor. The map below shows the important school centers.

Educational Work

We face the danger of creating churches of illiterates in a land of Republican institutions

Problem

SIXTY-NINE per cent. of illiteracy in the South American Republics where our Church is working.

The very poor are almost entirely without school privileges.

State schools are entirely unqualified to produce moral leadership or furnish Gospel ministry. Out of 5,000 students in the University of Buenos Ayres, only four men reported any belief in God, or faith in Christianity.

What we have

Ten high schools, two theological schools, twenty-three kindergartens, primary and intermediate schools; total enrolment over 3,000.

Proposals

Primary schools: 100 for elementary industrial instruction, teaching hygiene and sanitation as well as Gospel principles.

High schools: Strengthen our ten high and four finishing schools. Double this number immediately.

Deaconess and normal training schools: To prepare primary teachers, visiting nurses, and district Bible visitors.

Agricultural institutions: Establish two such colleges, one for each coast.

Scientific training along agricultural lines will be of the greatest assistance in creating a self-supporting, self-propagating Church.

Universities: There must be two union evangelical universities, one for each coast.

Bible and theological schools: An adequate number of these to create a suitable national ministry and to prepare Christian workers for minor forms of service.

Publishing houses: The demand for literature increases in proportion to the increase of popular education.

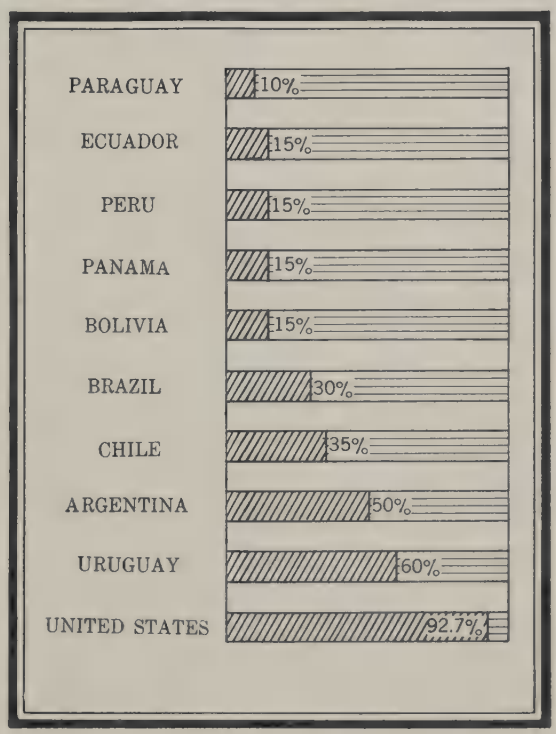
Much of the general literature now accessible to Latin-American young people is so vile that a man attempting to bring it into the United States, even as personal property, would be arrested.

What we have: Two publishing houses, one on the East and one on the West coast. Because of their limited constituency, they find it impossible to compete with the low-priced, villainous literature in circulation.

Proposals: Subsidize these two publishing houses so that they can spread broadcast clean, moral and religious literature.

THE percentage of literacy among the people of a country almost invariably increases with the growth of Protestant Christianity. Compare South American literacy with that of the United States as shown on chart below.

In South American Republics where Protestantism is replacing Romanism, literacy is steadily climbing.



SOUTH AMERICA AND PANAMA: *The Largest Undeveloped Rich Area in the World*

THE area of South America is almost as great as that of North America, but its population is only one half as large. For the evangelization of one third of this population the Methodist Church is responsible.

Here is a huge circuit for Methodism to ride: over 15,000,000 people to be evangelized, and a large proportion of them to be educated. The darkest lined portion of the map shows the districts where the Methodist Episcopal Church is actively at work; the white portion, the area for which our Church is reponsible.

In the material as well as the spiritual development of this great continent, our Church may have a share. The founding of schools for the poor will make of the present ignorant classes an educated and efficient population. Such a population will be able to develop in these naturally rich countries an almost unlimited prosperity.

Evangelistic Work

There is a widespread dissatisfaction with the prevailing religious atmosphere

Problem

ROMAN Catholicism either is the official State religion of the various Republics, or else is recognized as the dominating religious influence.

Fully eighty-five per cent. of the male intellectuals deny all allegiance to Romanism, and other classes are held by superstition and social traditions.

A very large Indian population is accessible to Gospel preaching, and the Indian children may be gathered by thousands into Christian schools.

Episcopal Methodism in eight Republics, working in a total population of about twenty-three millions.

In four of these Republics the Methodist Episcopal Church is the only denomination at work.

What we have

One hundred and thirty-seven missionaries and foreign workers; 239 native preachers and workers; 14,966 members.

In one Conference on the East coast, several churches supporting their own ministers, supplying in large part their own buildings, and proving the possibility of developing self-support and self-propagation.

On the West coast, a smaller number of such churches, but several are rapidly growing up.

Marked evangelical stir on both coasts; new towns springing up over night in countries like Uruguay, Argentina, and Chile—with no Gospel preaching; we are following the frontiers in pioneer Methodist fashion.

Proposals

Establish many new churches, putting down deep the roots of a self-developing Methodism.

Raise up for pastors, men better qualified to teach and associate with the intellectuals as well as with the humbler people.

Provide a small group of conference evangelists for the occupation of new territory and the creation of new churches. A widespread evangelistic movement appears to be approaching in South America.

Make possible adequate additions to missionary force, and a continent-wide program of Church development.

Medical Work

It is estimated that seventy-five per cent. of the infants of Chile die before they are two, and an even larger per cent. of Indian children never reach maturity.

Problem

WHILE there are State hospitals in each Republic, they are not adequate to care for ten per cent. of the people.

What we have

Nothing.

There is no hospital, nurses' training school or deaconess' home under any American Mission Board.

Proposals

Establish hospitals, nurses' training schools, and organizations of visiting nurses in the capital city of each Republic.

The Crossroads of The Americas

THE Panama Canal is like a turnstile between the two great ocean fields of the world: the Atlantic and the Pacific. Through this gateway steamers from all over the world, and people of all nations, are constantly passing.

There the American flag flies before all the world. Our engineers have left there a permanent record of their genius, causing every nation to marvel at the mechanical achievements of the Americans.

In Old Panama City the inhabitants have felt both the physical and the moral cleanliness exercised by our people. Our engineers have gone through the old quarter and made of it a sewered, lighted, street-cleaned, up-to-date living place. They have of course left the moral and spiritual purging of the city to the missionary, who goes at it with the same kind of American energy and enthusiasm as made possible the Canal itself.

To Methodism falls the task, not only of aiding the spiritual growth of the permanent dwellers in Panama and Colon, but also of impressing the thousands of people from every nation of the earth who pass through the Canal, with the idealism of American life, as represented in the Christian Church. Ten missionaries and four foreign helpers with nine native helpers are bearing the burden of this labor.

PANAMA: Survey

A Cosmopolitan Parish

Problem

TWO growing cities, Panama and Colon, along what is likely to become the greatest commercial highway on the globe.

The Church and State in these two cities have been thoroughly divorced, so that the Catholic influence seems to be largely on the wane.

The more intelligent natives of the Old City of Panama are absolutely unbiased and open-minded toward all religious teaching.

One of the most cosmopolitan problems in the Methodist Episcopal Church. Twenty different nationalities found on a Sunday morning in our church at Panama.

300,000 Indians outside the Canal zone; most of them living in stark paganism with no Christian effort directed toward them.

All of Panama, outside the zone, given us as our denominational responsibility.

Scope and character of our present work

Three congregations, an English, a Spanish, and a West Indian, meeting in Panama, and one Spanish society in Colon.

Panama College, in 1918 offering primary and grammar school instruction to eighty boys and one hundred girls.

Guachapali School at Panama with forty-five boys and sixty-five girls from the homes of poor West India negroes of the tenement district of Guachapali City.

Ten missionaries and four foreign workers; and nine native workers are our entire force for the Panama Mission.

Proposals

Evangelistic: Establish virile congregations whose warm spiritual life may be permeating.

Reopen our English Church at Colon, now closed for lack of workers.

Increase our working force and provide for trained native workers, in order to put our present work upon a more substantial basis, and to take advantage of the remarkable opportunities among the masses of the people.

Enter the untouched territory outside the Canal Zone by establishing stations at central points from which to work out through the country.

Educational: Provide buildings for both our schools, which now meet in the churches.

Enlarge the work of the Panama College, until it becomes a college in fact as well as in name.

Develop an industrial work with the cooperation of the Government of Panama.

SOUTH AMERICA AND PANAMA: Summary

WHAT WE HAVE

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	114	$1,372,422
Educational institutions and presses	16	313,518
Hospitals and dispensaries		
Total property		$1,685,940

STAFF—

137 Missionaries and foreign workers
239 Native preachers and workers
152 Teachers

528 Total staff

STUDENTS AND PUPILS..... 2,608
MEMBERSHIP..... 14,966
SUNDAY SCHOOL SCHOLARS.. 12,424
EPWORTH LEAGUES, MEMBERS 1,458
UNBAPTIZED ADHERENTS..... 5,910

WHAT WE NEED

1918-1922

PROPERTY—

86 Churches and chapels 31 Parsonages 4 Missionary residences	$1,472,725
4 Seminary and Training schools 3 Colleges 14 High schools 29 Elementary schools 1 Agricultural school	2,041,405
5 Hospitals	500,000
Total property and equipment	$4,014,130
Endowment	1,173,520

STAFF AND MAINTENANCE—

64 National preachers 24 Missionary preachers	$578,180
158 National teachers 126 Missionary teachers	1,178,260
4 National deaconesses and nurses 9 Missionary deaconesses and nurses	30,440
Total staff	$1,786,880
Total requirements	$6,974,530
From local receipts	1,350,326
From home base	5,624,204

EUROPE

THE FREE CHURCH IS THE ESSENTIAL FOUNDATION OF DEMOCRACY

Talking Points

IN the fundamental reconstructions, which are to follow the war on both sides of the fighting lines, nothing is more sure than that the new order will place the free Protestant church beside the free school as essential to the achievement of democracy.

AS governments become more democratic and the common people rise to have a larger place in their councils, there will be an urgent need for an interpretation of Christ which will oppose the Bolshevist influences which are already growing rapidly. Methodism has a peculiar duty here, for it has always been a faith of the unprivileged classes.

THE Methodist Episcopal Church is already well established in centers of influence in Europe. At the close of the war it will become immediately effective in the ministry of reconciliation, and, with adequate assistance, will grow rapidly in numbers and influence.

ON the other hand, the ravages and privations of war have greatly retarded the work everywhere, and have even destroyed property. Our preachers and laymen are on the firing line in Russia, France, Italy, Germany, Austria, and Bulgaria. Methodism in those countries will have heavy burdens to bear after the war. The Methodist Episcopal Church will be rendering invaluable service to peace and international democracy by coming speedily to the help of these stricken churches.

After the War — What?

THE Methodist Episcopal Church has work in all unshaded countries on the map of Europe. In most cases, returning immigrants, converted in America, were responsible for the establishment of Methodist missions in Europe.

Now, while the war is raging, Methodism is at work on both sides of the firing line. It is the only church, now working among the allied and the Teutonic countries, which has an international organization, centralized authority, and democratic control. It is, therefore, uniquely prepared for the ministry of reconciliation and reconstruction that must follow the war. A free Europe, to remain free, must have free churches.

EUROPE: General Survey

Democracy is the expression of Christianity in the life of the Nations

Problem

ROMAN Catholicism, Greek Catholicism, ecclesiastical Protestantism, and Agnosticism divide Europe today. Methodism must meet all four on their own fields and deal with the peculiar problems of each.

Episcopal Methodism at work in eleven countries, only four of which, Sweden, Denmark, Norway, and Switzerland, are neutrals. The others are in a desperate struggle which offers unique opportunity for service in the present, and imposes enormous responsibility for the future.

Scope and character of our present work

Eleven conferences and one mission in eleven different nations.

Broadly speaking, the work is evangelistic, aiming to supplement or give new life to the work of the ecclesiastical State Church. In many of these countries Methodist work was started by Methodist converts returning to their homes from America.

We are established in strategic places, such as large centers of population or capital cities; unique advantage for meeting new conditions in Russia, because of mission in Petrograd.

Church well established in Bulgaria gives approach to whole Balkan territory and opportunity to reach Islam. Industrial work in Rome and Venice enjoys governmental as well as popular sympathy; in France, war-relief activity among orphans undertaken to help the nation solve its double problem of food and education.

Various types of work may be differentiated loosely as: Germany, Austria, and Switzerland, evangelistic and medical; Italy, educational and evangelistic; Bulgaria, purely evangelistic; Scandinavia, evangelistic and educational; France, evangelistic and educational; Russia, evangelistic.

Conspicuous features:

Deaconess' hospitals in Germany and Switzerland, well equipped and efficient.
Orphanage in France for training soldiers' children as farming experts.
Educational work in Rome and Venice.
Institutional Church in Denmark.
Evangelistic work in Norway and Sweden.

Proposals

Standardize staff and equipment with a view to creating a well-balanced organization in each country.

Liquidate debts on property that the test of time and opportunity has shown to have been judiciously contracted. Some fields would be made entirely self-supporting by such action.

Establish ourselves strongly by securing headquarters in Paris; begin evangelistic work in central large cities throughout France.

Push work in Bulgaria as key to whole Balkan territory and approach to Mohammedan countries.

Develop work in Petrograd to meet situation created by change and disorganization in nation's social, political, and religious life.

General relief, rehabilitation, and reconstruction work carried along with active evangelism both before and after peace.

These Surveys follow the geographical classification. In administration North Africa is connected with Europe.

Evangelistic Work

A free Europe, to remain free, must have a free church

Problem

STRENGTHEN spiritual forces of Christianity to meet present revulsion from ecclesiasticism and to direct peoples toward evangelical churches.

Prepare for situation created by probable disestablishment of State Churches in many countries after war.

Heavily mortgaged church buildings in Germany and Switzerland; one church in France; few in Bulgaria. Burned and damaged churches in Italy. Church societies poorly housed everywhere.

Methodism responsible for Serbia and Roumania, wholly unoccupied area. The nearest approach to this territory is through Bulgaria where we already have work.

Disorganization and ruin everywhere because of war. Preachers, workers, and members killed or crippled.

Crushing financial burdens and growing poverty of congregations threaten existence of churches.

What we have

Thirteen missionaries; 963 preachers and workers; 78,133 members and probationers. (Figures based on returns made before the war.)

Sunday Schools a steadily growing feature of our work. Until recently, Sunday Schools were practically unknown in Continental Europe.

Unique opportunity: situated in both allied and Teutonic countries; Methodism the only international ecclesiastical organization with central powers and democratic control, on both sides of the trenches.

Returned immigrants friendly to American democratic institutions as a leaven for whole of Southern Europe.

Proposals

Plan for and cooperate in payment of debts in Italy, Switzerland, Scandinavia, and in Germany, if and when practicable.

Increase staff of workers.

Give special attention to the development of deaconess work in countries where now unknown, or weakly established.

Formulate plans for entrance into Serbia, Roumania, and Spain; undeveloped territories with immense opportunities.

Carefully restudy religious situation in Russia in light of changing political, social, and religious conditions.

Establish in France headquarters adequate for large extension of present work.

Rebuild and repair ruined churches in Northern Italy.

Increase number of churches and missions in Bulgaria.

Educational Work

The church must train her own leaders

Problem

EXCEPT in Germany, government schools are inadequate to care for needs of primary education in all countries where we are at work.

Methodism must train its own lay and ordained workers in its own boarding, high, and Bible schools.

Problem *(Continued)*

For years there has been a movement from religious training toward purely secular education. In France, Roman Catholicism is making extraordinary exertions to obtain control of war-orphans.

What we have

Publishing houses in Switzerland, Germany, Austria, Italy, Norway, Sweden, and Finland.

Agricultural school for soldiers' orphans at Grenoble, France.

Collegio in Rome. Ground purchased for new site on Monte Mario, overlooking St. Peter's.

Industrial school in Venice, and orphanage in Naples.

(Incomplete returns due to war conditions will not permit accurate statements as to present extent and variety of educational work in other countries.)

Proposals

Establish Bible training and boys' schools in Bulgaria.

Add equipment and building endowment for Collegio in Rome, and industrial school in Venice.

Supply increased funds for orphanage in Grenoble or elsewhere in France, to train sons of soldiers as agricultural experts.

Establish Bible training school at central headquarters.

Open industrial school on an adequate scale in Russia.

Medical Work

Methodism must play the Good Samaritan to wounded Europe

Problem

MEDICAL work in Europe grew out of deaconess work, as a form of social service. Everywhere self-supporting except for debts on buildings and equipment.

Scandinavia, Austria, and Russia deficient in this form of social service.

All medical work in warring countries now diverted and overburdened to meet exigencies created by the war.

What we have

Three well equipped hospitals in Germany, one in Switzerland. (Incomplete returns from other countries.)

Excellent corps of deaconesses trained in nursing and sanitation, all of whom work in clinics where there are no hospitals, and carry on thereby a certain amount of medical work.

Our hospitals, clinics, and dispensaries especially designed to meet the needs of the unprivileged classes.

Proposals

Plan to render such assistance in Germany after the war as may at that time seem wise.

Establish medical work in Russia and Finland through clinics and dispensaries, with the help of deaconesses.

Strengthen work greatly in Austria and Scandinavia.

Increase number of deaconesses trained in nursing and sanitation.

Formulate plans for meeting situation caused by spread of tuberculosis and social disease due to war conditions.

EUROPE: Summary

NOTE—Owing to the war we are unable to furnish summary tables for Europe. The following extracts, however, from statements by some of our missionaries give glimpses of the great tasks which the war is creating or will leave unfinished

METHODIST GROWTH ON FRENCH SOIL

A METHODIST Mission was organized in France in 1907 immediately following the separation of Church and State. At that time Methodism seemed to have a special message for the great unchurched masses of France, which comprise four fifths of the population. The Catholic province of Savoy was selected for our first Evangelistic campaign. We went through the villages leaving a church in every place. We have established ourselves in four villages in Savoy, in such sections as Chambéry, Grenoble and Lyons; also in Toulon and Grasse. Our Methodist constituency ought now to be numbered at not less than 2,400 in Savoy alone. Throughout the war the government has stood by us loyally. As we could not continue our propaganda we decided to go into war-relief work. The two great problems in France are how to educate the children, and how to feed the people after the war. That led us at our Orphanage in Grenoble to train the sons of soldiers for agricultural experts. After the war is over there will be a greater opportunity than ever to carry on evangelistic propaganda. The great mass of people want and seek the Christian hope but cannot find it in the Roman Catholic Church.

E. W. BYSSHE

Superintendent, France Mission Conference

BULGARIA, A KEY TO ISLAM

IF we want to win Turkey, which is the citadel of Mohammedanism, we must surround the Turks with a pure type of Christianity. The solution of this problem is to strike through the Balkans. Bulgaria is the key to the whole of Islam. Our problem in Bulgaria is to win the people to an understanding of an evangelical religion. There we must meet the Greek Catholic Church with its 4,000,000 of nominal Greek Catholics, as well as the four or five hundred thousand Mohammedans. A good Bulgarian finds it peculiarly hard to divorce himself from the Greek Church. He feels it would be unpatriotic, because, during all the Turkish régime, the church was the one force which held the people together. Methodists are dotting all the Northern part of Bulgaria with churches. We have no schools. Lately we have brought in the deaconess movement, and established a paper which has a larger influence than any other evangelical paper in Bulgaria. We have moved into Sofia, and are trying to build up a church and ultimately a school; already we are located at about twenty-five different points. Ours is the only evangelical force in Northern Bulgaria, except for a group of Baptists.

ELMER E. COUNT

Superintendent, Bulgaria Mission Conference

THE NEW DAY FOR ITALY

THERE never was a clearer issue than that between the Allies and the Central Empires. We are fighting the fight between autocracy and democracy; but do not think that democracy will be safe when the military crowd steps down from the throne. That is the critical moment when democracy is lost or saved. Now at that time, suppose the Church has no plans, suppose she has made no calculations to have more men in the field, more churches established, and a new policy to meet the need of a new day. Methodism in this hour needs to give her boys to die on the field of battle to save democracy; but she is going to give her brains and her money and her heart, to formulate a great constructive program in order to make this democracy permanent and sure. Take, as an example, the project for the Collegio in Rome, part of the Centenary's plan. The opportunity for that Collegio is a hundred times greater today than it was before the war, because the Government is bound to be too poor to maintain its school system, and so will welcome all institutions that desire to take a position in Italy.

BERTRAND M. TIPPLE

President of the Collegio in Rome

AFRICA

CHRISTIAN AFRICA AN IMPORTANT FACTOR IN THE FUTURE POLITICAL AND ECONOMIC WELL-BEING OF THE WORLD

Talking Points

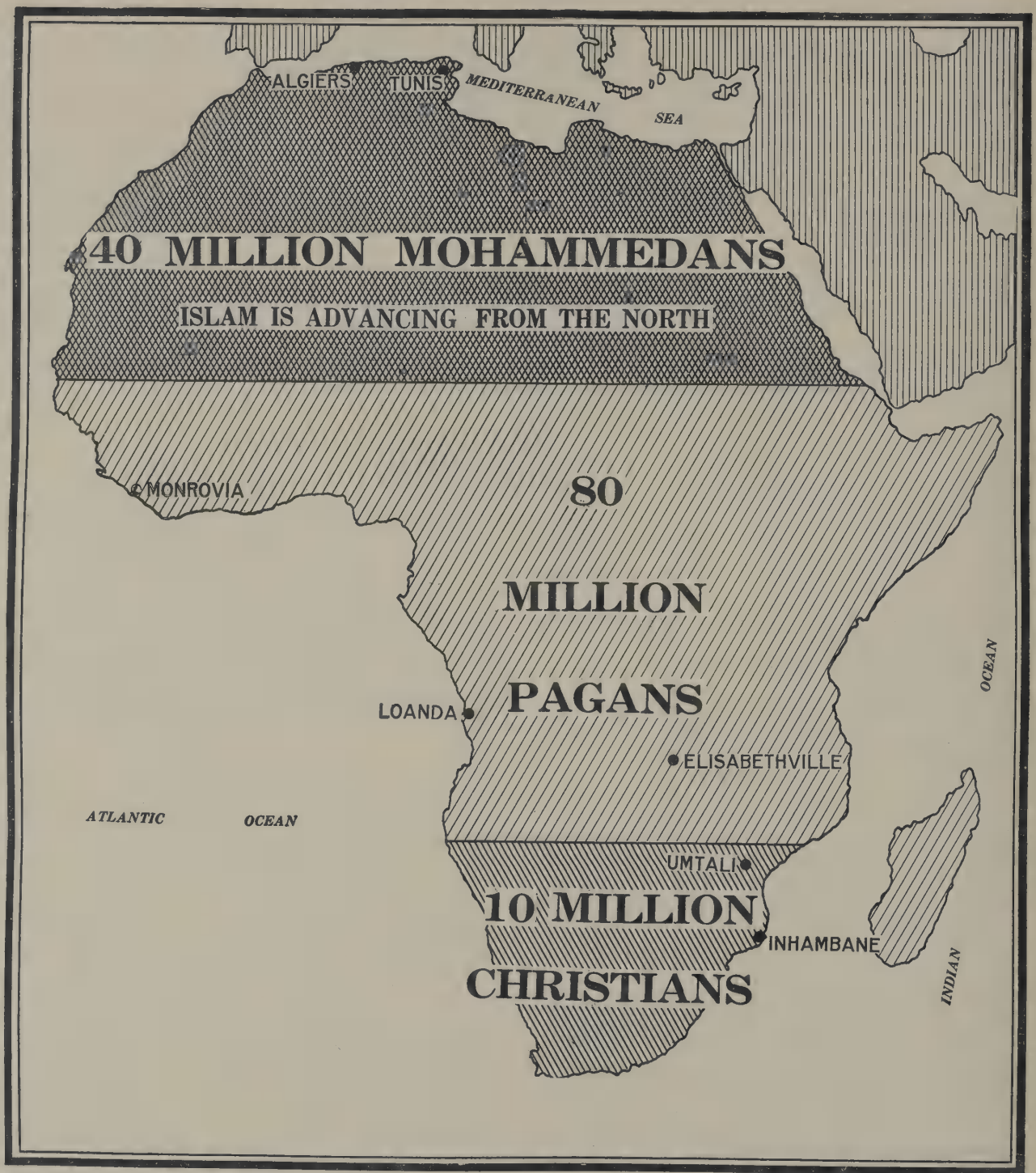
MANY of the contributing causes of the present war are to be found in Africa. In the coming peace conference the disposal of this continent will be a primary concern. The future of Africa has as important a bearing on the future of Christianity as it has on the political arrangements of the world. In fact, political and religious Africa are closely related.

MOHAMMEDANISM now occupies nearly all of North Africa. South Africa is in the possession of Christian white races and the effort is being made to make this section "a white man's country." Central Africa is occupied almost exclusively by pagans whose religions crumble as they come increasingly in contact with civilization. At present Mohammedanism is extending itself through this region far more rapidly than is Christianity.

IF the principle of self-determination is applied to Central Africa an alliance of these peoples with Islam would present grave dangers.

THE very extensive economic development of the resources of the continent which will follow an open door policy will expose the pagan races still further to the demoralizing influences which follow the trader.

A CHRISTIAN Africa is essential to the political and economic well-being of the world. It is highly important that the ambassador of Christ be as alert and prepared to enter this largely unoccupied field as are the trader and the exploiter.



EIGHTY million pagans caught between two forces. Forty million Mohammedans advancing from the north. From the South, commercialism steaming up the rivers, and building steel trails through the jungle.

When the black man meets the Mohammedan, he becomes a follower of the prophet. Fatalism, self-sufficiency, and vice enfold him. Under the brandy and immorality that so often accompany commercialism, he goes down defenseless.

Our problem in Africa is to bring to the black man the virtues, instead of the vices, of civilization, and to persuade the Mohammedan to exchange his fanaticism, fatalism, and vice for the character and ideals of Christ.

Courage! In central pagan Africa there are already about 300,000 communicants of Protestant churches.

AFRICA: General Survey

We are responsible for twenty million people

Problem

GIVE 80,000,000 pagan black people the Gospel, and thus protect them from the evils of advancing European civilization.

Save the continent from Mohammedanism which, 40,000,000 strong and crying "Africa for Mohammed," is now spreading over the continent its bigoted, fanatical, and intolerant faith.

Meet our responsibility for 20,000,000 people in territories already occupied by our missions, or assigned to us by governments, or through arrangements with other churches.

Scope and character of our present work

Located in six strategic areas, under five friendly governments in North, South, West, East, and Central Africa, all easily reached by steamship or railroad.

Industrial and agricultural work being developed on twenty thousand acres of land, in Rhodesia, Portuguese East Africa, Angola, Liberia, and Belgian Congo. With the wild life of the jungle on one side of him, and the prospect of slavery under a white "promoter" on the other, the black man's surest path to safety is that of industrial and agricultural education.

Duties of missionaries and native workers:

Establishing congregations.
Conducting industrial and other schools.
Dispensing medicine.
Translation and literary work.

Special feature of work in North Africa,—homes for orphans and other dependent Moslem boys.

Proposals

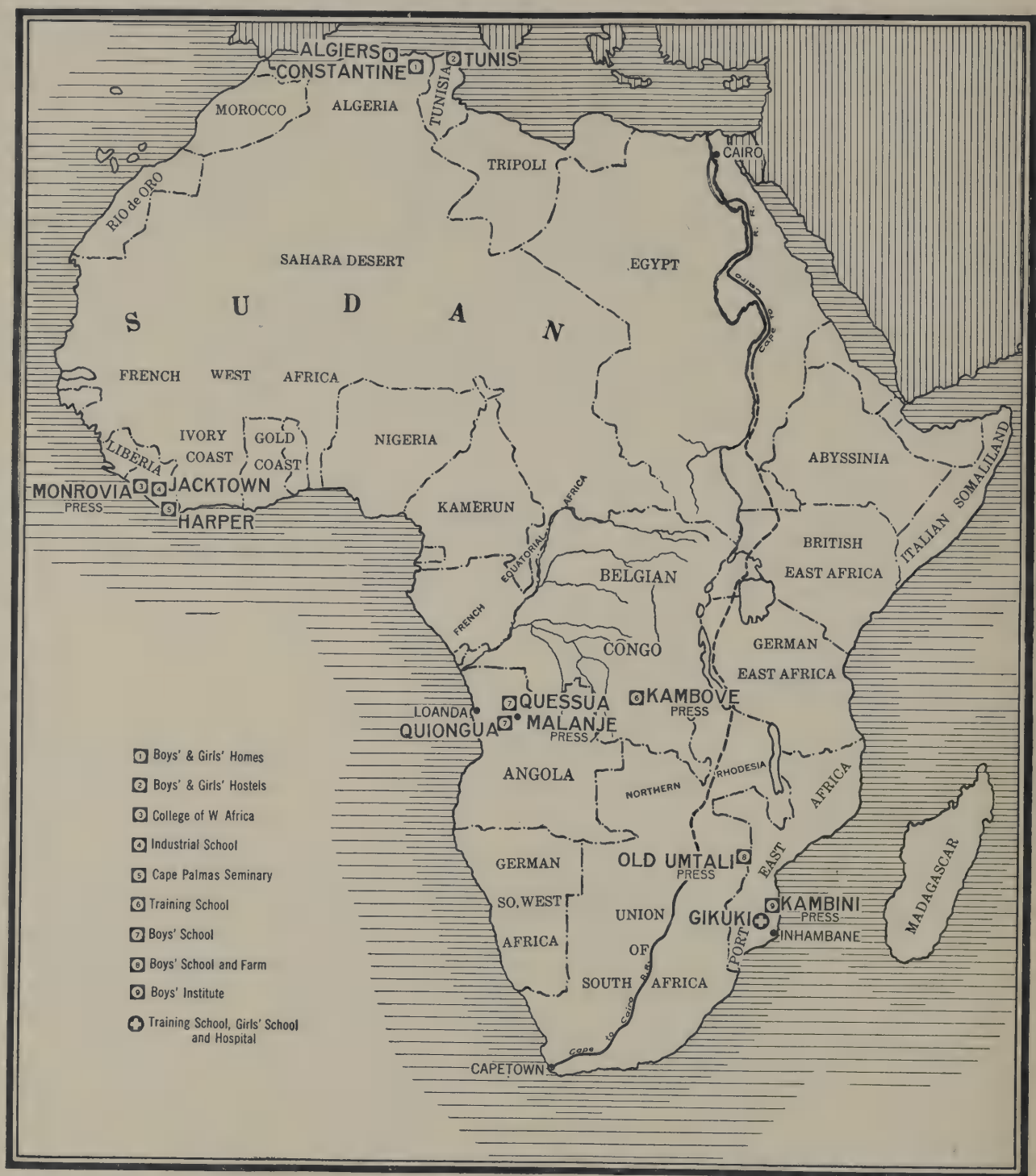
In North Africa:

Develop homes for dependent Moslem boys and girls. The poverty and distress caused by the war are bringing so many children into our hands that the missions, in their present state, cannot support them. Christianizing the Moslem youth will help solve the Mohammedan world menace.
Organize systematic evangelistic work: house-to-house visitation in cities; great automobile circuits for regular visitation and preaching. Algeria and Tunisia have more than 10,000 miles of excellent automobile roads.
Train native pastoral leadership.
Secure property.
Provide ten additional missionaries.

In Central and South Africa:

Multiply local organized Christian communities.
Make large addition to missionary staff.
Establish a hospital in each Conference.
Provide equipment for industrial farms.
Increase intelligent native leadership among pastors and teachers.
Develop higher school centers with surrounding secondary schools; open up industrial training centers or institutes, and create and circulate a Christian literature.

These Surveys follow the geographical classification. In administration, North Africa is connected with Europe.



METHODIST missions are at work in the camps of the two great enemies of the African,—the Mohammedans and the unscrupulous white promoters.

Through homes and hostels for boys and girls, the love of Christ is winning its way in the hearts of the Mohammedans.

Through training schools and mission farms, the black man is receiving the industrial and agricultural education that will enable him to compete with the white promoter in the development of his native land.

In the hospital at Gikuki, young Africans are being trained to fight the diseases that ravage the land.

Through the mission presses, where books are being printed in native dialects, the first steps are being taken toward the development of an African literature.

Evangelistic Work

North Africa: Work among Mohammedans

Problem

MOSLEM attitude toward Christians is one of indifference, contempt, and even violence. Our problem is to lead the Mohammedans to accept a faith which they despise from a people whom they hate.

We must make our missionary effort more extensive and more effective than the Mohammedan missionary effort. At the present time the Mohammedan outnumber the Christian forces. Every Mohammedan trader is a missionary; his efforts are untiring and his methods exceedingly shrewd.

Business relations, social contact, and especially the sorrows and privations occasioned by the war are modifying the Moslem attitude and aiding Christian approach.

What we have

Beginnings of Moslem congregations with Sunday Schools in five centers. Services held in rented halls—no church property.

Evangelistic work at each center.

We have converted Mohammedans who are now local preachers.

Churches, congregations, and Sunday Schools among French and Spanish people.

Proposals

Organize other large evangelistic circuits for wide area to distribute among Moslem people the Scriptures and other Christian literature; hold meetings and create centers where native evangelists can be stationed.

At least four additional missionaries very greatly needed for this work.

Erect church buildings at five centers, and provide automobiles for wide circuit work.

Central and South Africa: Work among Pagans

Problem

TO meet the requests of native chiefs, who invite the missionaries to send pastor-teachers to their territories. As a rule, a chief will furnish necessary land for buildings, gardens, etc., erect a home for the teacher, buildings for the school and church, and lodging houses for boys and girls.

Our task is to supply adequately trained native pastor-teachers.

What we have

92 missionaries and foreign workers; 346 native preachers and workers; 306 teachers; 364 churches and chapels, parsonages and homes valued at $341,275. Many congregations have no buildings and must worship out-of-doors.

Proposals

Establish many strong evangelistic centers among native peoples.

Send at least ten additional missionaries a year, to keep up our present work and to insure reasonable advance.

Provide adequate facilities for training hundreds of native pastor-teachers.

Educational Work

The means of giving Africa to the Africans

Problem

NORTH Africa: The Mohammedans can be reached only through their children. The children can be reached only through Church homes, since the French government forbids schools controlled by Churches.

Pagan Africa: The primitive African must be taught everything which goes into the making of Christian civilization.

One hundred and thirty native languages and dialects have been reduced to writing; more than six hundred and seventy yet to be mastered.

What we have

North Africa: Four homes for boys and two for girls. Property owned in Tunis only.

Pagan Africa: In Liberia, a college, theological school, seminary, all with limited staff and equipment, and a system of primary schools throughout the Republic.

Work is among both Anglo-Liberians and Pagans.

In each conference in Central and South Africa, a central training school, with many primary schools as feeders.

At Old Umtali, Rhodesia, 3,000 acres of land, several buildings, graded school, theological training class, mission press. Training in agriculture, carpentry, printing, brick-making, etc. Similar schools in Central, South, and East Africa.

About 10,000 pupils in the various schools which are now crowded to capacity.

Proposals

Greatly increase equipment for mission presses in Liberia, Angola, Old Umtali, and Kambini.

Restore and develop industrial farm at St. Paul, Liberia.

Provide proper buildings for additional homes and residences in North Africa.

Furnish more teachers and complete equipment in Liberia.

Provide teachers and equipment for central institutions for pagan blacks, such as at Old Umtali.

Send at least ten additional missionaries a year, to keep up the present work, and insure reasonable advance.

Medical Work

We have only just begun using this divine method in Africa

Problem

IGNORANCE, superstition, poverty, and neglect combine to multiply aggravated forms of bodily ailments in tropical pagan Africa, to an extent unparalleled on any other continent.

As in the time of our Lord, sympathetic medical care is the surest approach to the hearts and confidence of these suffering multitudes.

What we have

Two physicians with two dispensaries and two small hospitals, one in Rhodesia and one in Portuguese East Africa, where many operations are performed, and treatments are given to great numbers.

The black people are so eager for medical help that sometimes, before six o'clock in the morning, as many as fifty patients will assemble outside the hospital to wait for the doctor.

Our doctor in Portuguese East Africa is the only medical man for a territory containing about three and a half millions of people. Sometimes he takes a two days' journey in order to perform one operation. This doctor has never yet lost a patient during an operation.

One or two missionaries at every station do dispensary work, giving minor treatments to many thousands each year.

Proposals

Enlarge the two existing hospitals.

Establish four others, one for each conference area, with missionary physicians and adequate staff.

Provide a permanent fund for dispensing medicine at hospitals and missionary stations.

Provide for our physician in Rhodesia a $5,000 hospital. If we do this, the British Government will pay the salary and supply medicines.

HOW easily Africa's great bulk accommodates the United States, France, Germany, the British Isles, Norway. Sweden, Argentina, China and India! These countries are only fractions of continental divisions. The African mission field is a whole continent in itself.

Bigness is characteristic of Africa's life as well as of her territory. Look at the elephant, the rhinoceros, the hippopotamus, the giraffe, and the ostrich. The richness of the land has given them their enormous proportions. Texas longhorns, transported to South Africa, in a few generations greatly increase in size.

Perhaps Africa has meant to you a jumble of barren desert stretches and hopelessly tangled bush. Do you know that Rhodesia alone could supply land for over 300,000 American homesteads, and give pasturage to 25,000,000 head of cattle? Do you know that in British East Africa there is the best alfalfa land in the world? Twelve crops a year can be raised there. And below the surface of the thirsty Sahara, geologists assert that vast reservoirs of water are waiting to be tapped by modern irrigation.

Africa is exhaustlessly rich. The continent now yields half of the world's gold, two thirds of its ivory, and ninety-eight per cent. of its diamonds. Already it produces the finest grade cotton, a large share of the world's rubber, and more cocoa than any other continent.

Here the day of exploration is practically over. Exploitation has begun. In the next century, Africa will demand a hitherto undreamed of share of the world's attention.

AFRICA: Summary

WHAT WE HAVE

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	364	$341,275
Educational institutions and presses	23	
Hospitals and dispensaries	4	
		130,143
Total property		$471,418

STAFF—

92	Missionaries and foreign workers
346	Native preachers and workers
306	Teachers
744	Total staff

STUDENTS AND PUPILS	9,809
MEMBERSHIP	20,877
SUNDAY SCHOOL SCHOLARS	14,995
EPWORTH LEAGUES, MEMBERS,	296
UNBAPTIZED ADHERENTS	12,099

WHAT WE NEED

1918-1922

PROPERTY AND EQUIPMENT—

93 Churches and chapels	
103 Native residences	
59 Missionary residences	
11 Mission houses	
2 Hostels	
	$725,645
Additional buildings and equipment for 45 schools	
15 Teachers' residences	
4 Presses	
	395,175
7 Hospitals	
6 Dispensaries	
1 Leper home	
1 Tuberculosis sanitarium	
Buildings, land and equipment for above	
	33,000
Total property and equipment	$1,153,820

STAFF AND MAINTENANCE—

154 Native preachers	
48 Missionary preachers	
	$398,835
153 Native teachers	
40 Missionary teachers	
	202,975
9 Missionary doctors	
6 Missionary nurses	
15 Native medical assistants	
	62,550
Total staff and maintenance	$664,360
Total requirements	$1,818,180
From local receipts	38,095
From home base	1,780,085

INDIA

SELF-DETERMINATION AND EVANGELIZATION MUST GO HAND IN HAND

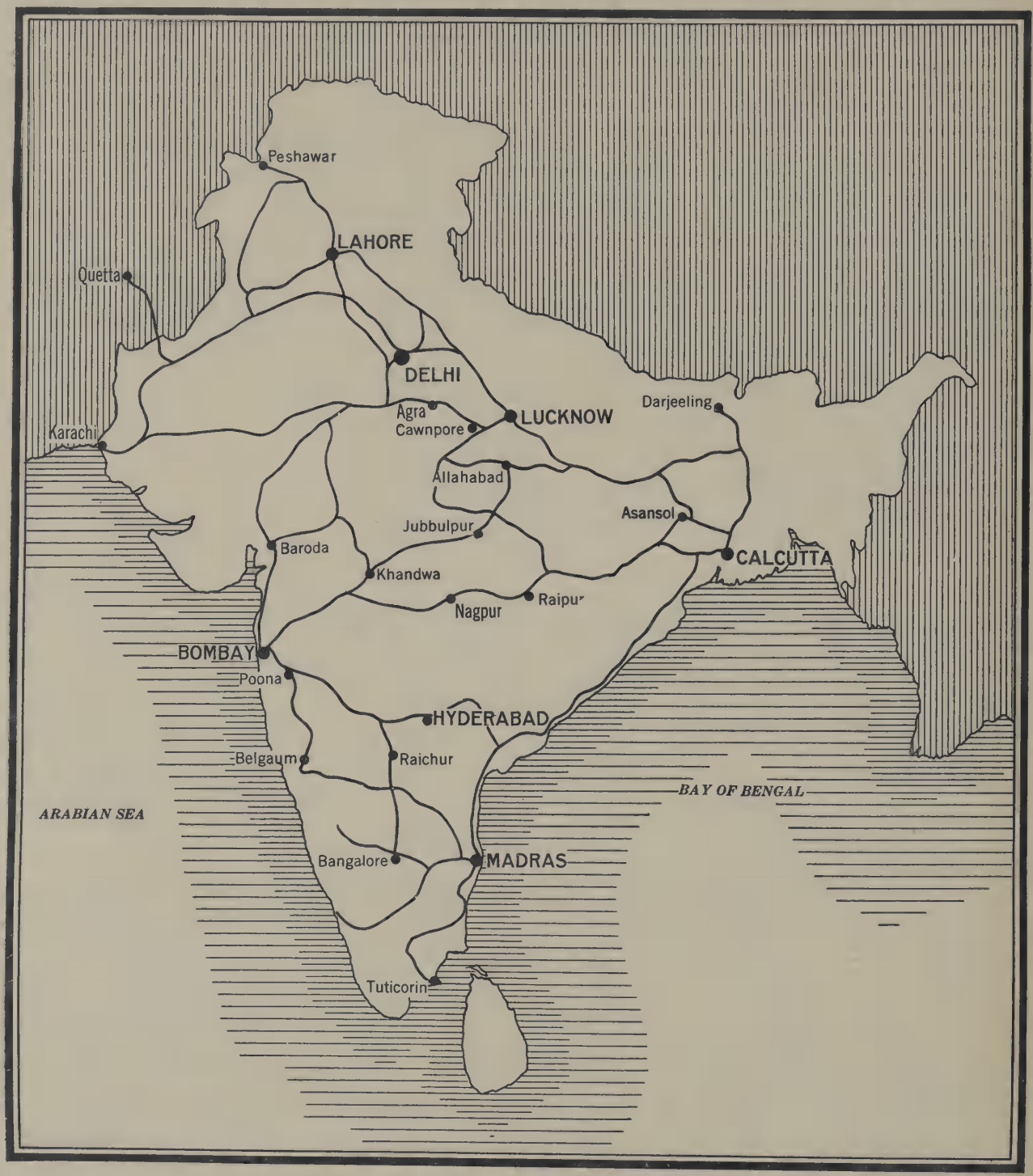
Talking Points

INDIA is now in the midst of great changes affecting every phase of her national life. The British government is already preparing to grant liberal extensions in the privileges of self-government. A new sense of nationality is being born to which both Hindus and Mohammedans are transferring much of the zeal which they formerly reserved for their religious institutions. There is a widespread desire for popular education.

THE Mass Movements are a great popular movement toward democracy on the part of 50,000,000 outcastes. The outcastes are leaving Hinduism by the thousands and joining Mohammedanism, reformed Hindu sects, or Christianity. The entire caste system of the country rests upon these outcastes, who carry the burden.

CHRISTIANITY has an unparalleled opportunity. The outcastes are eager to accept Christian leadership. The Mohammedans of India have sided against Turkey in the war and the vigor of their religious faith is growing weaker. The upper classes are becoming each year more accessible.

THE evangelization of India will be an international service of inestimable value to the world. Christian missions are giving unity to a country which is now almost hopelessly divided as to race, language, and religion. In the future, when the rights of self-determination are applied to India, the only hope for stable government and developing prosperity lies in the replacement of the caste system and the conflict of Mohammedan and Hindu prejudices by Christian brotherhood and democracy, with equal rights and privileges for all.



THE towns noted on the map are Methodist mission centers. Notice how intimately they are connected with the great railway system of India, which stands next to that of the United States in mileage.

The central position of our mission stations with reference to the railroad, particularly at Delhi, Lucknow, Calcutta, and Bombay, gives the missionary at each of these stations access to an enormous territory. Such ease and speed of transportation lead the individual missionary to assume responsibility over much larger areas than he would attempt in any other mission field. For this reason, stations in India are always understaffed and the missionaries dangerously overworked.

INDIA: General Survey

India, next to Russia, is experiencing the greatest social upheaval of the age

Problem

ILLITERACY,—89 per cent men, 99 per cent women, unable to read or write.

Government education undermining ancient faiths; not furnishing any new ethical or religious foundation.

Extreme poverty among the masses, from whom 90 per cent of our converts have come.

Mass movements toward Christianity, more than 30,000 baptisms annually, affecting fifty million people; prove embarrassing to Christian agencies which lack missionaries and native workers to organize educational and follow-up work.

New national consciousness and aspirations toward self-government call for new type of leadership in Church and vigorous prosecution of existing program.

Scope and character of our present work

Thoroughly organized work in all the great branches of missionary effort.

Property valued at $2,430,733.

Christian community numbers 337,728; increasing at rate of 30,000 to 40,000 baptisms a year.

Educational system including Primary, Middle or "Grade," High, Normal, Industrial, Commercial, and Theological Schools, with two large central colleges. All teach the Bible every day to 40,588 Christian and non-Christian pupils.

Two publishing houses, serving seven language areas containing 173,000,000 people.

Well organized young people's work enrolling 20,000 Epworthians and 139,537 Sunday School scholars. In Sunday School work we have been leaders since 1876.

Small but efficient medical work by our hospitals and dispensaries.

In mass movements we have been pioneers and still are leaders.

Mission stations located at chief railway centers.

Proposals

Develop multitudes of communities into local churches.

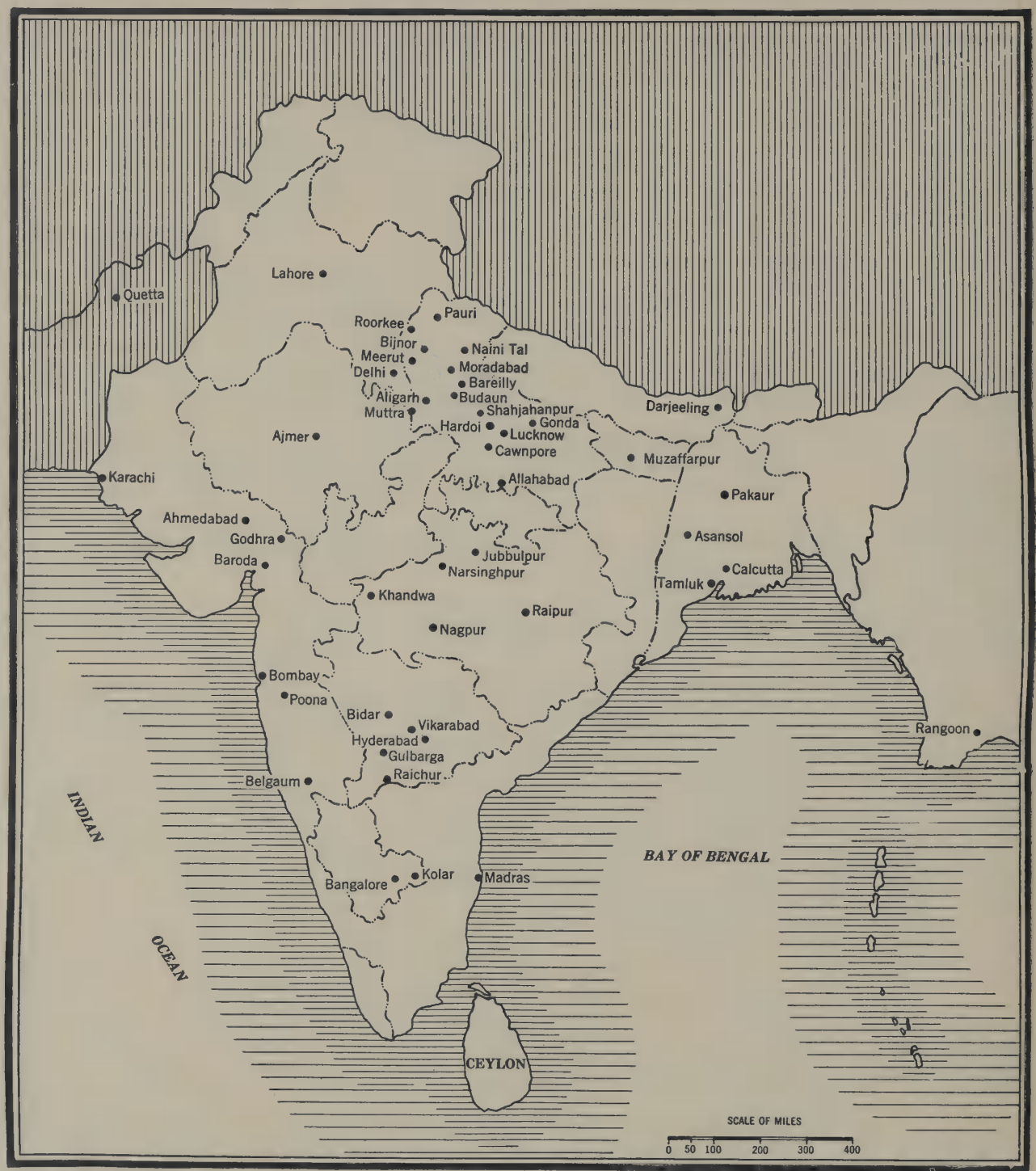
Increase force of missionaries to meet evangelistic emergency in mass movement areas.

Train and appoint the requisite number of Indian pastors for the Christian communities.

Provide primary education for our 60,000 neglected boys and girls in the villages.

Strengthen our higher education so as to secure material for adequate Christian leadership for the New India certain to rise after the war.

Establish a permanent and more nearly adequate Christian Literature Fund.



IN 1856 the Rev. William Butler, first Methodist missionary to India, arrived at Lucknow. The Lucknow District was formerly the kingdom of Oudh, and the annexation of this territory was one of the causes of the Mutiny in 1867.

Since those early years, Methodism has grown so rapidly in India that her schools and churches are dotted all over the great country. Each of the centers noted on the map extends its influence over a large outlying district, through its native preachers, and through the conversion of village headmen, who in turn bring whole villages into the Church.

One of the distinctive features of Methodist work in India has been the establishment of strong, self-supporting churches for the Anglo-Indians.

Evangelistic Work

Christianity is moving forward five times as fast as Islam, and eight times as rapidly as Hinduism

Problem

FIFTY million people of depressed classes, moving en masse toward Christianity, threaten to overwhelm limited evangelistic resources of the Church. Our share 6,000,000.

We refused to baptize 150,000 people last year for lack of missionary supervision and Indian pastors and teachers.

India has the largest Christian community in any non-Christian country.

About two millions are Protestants.

Reformed Hinduism, awake to the menace of the Mass Movement, is bitterly persecuting Christian converts while making desperate efforts to retain allegiance of low castes.

High castes more accessible than ever before, but new nationalist movement not attracted to Christianity.

Sixty-six million Mohammedans, making India the greatest Moslem country of the world.

Methodism's total responsibility is 54,000,000 people of all classes.

What we have

The Bible is the best known book in the land.

Force of 235 missionaries (121 men, 114 women), and 6,254 native preachers and workers, 74 Anglo-Indian assistants; 823 churches, chapels, and homes.

New sense of responsibility and leadership in Indian Church owing to national awakening and aspirations.

Aggressive policy in printing and distributing Christian literature.

Large amounts raised for self-support, 1916 total amounting to $142,320.

Well organized Sunday schools.

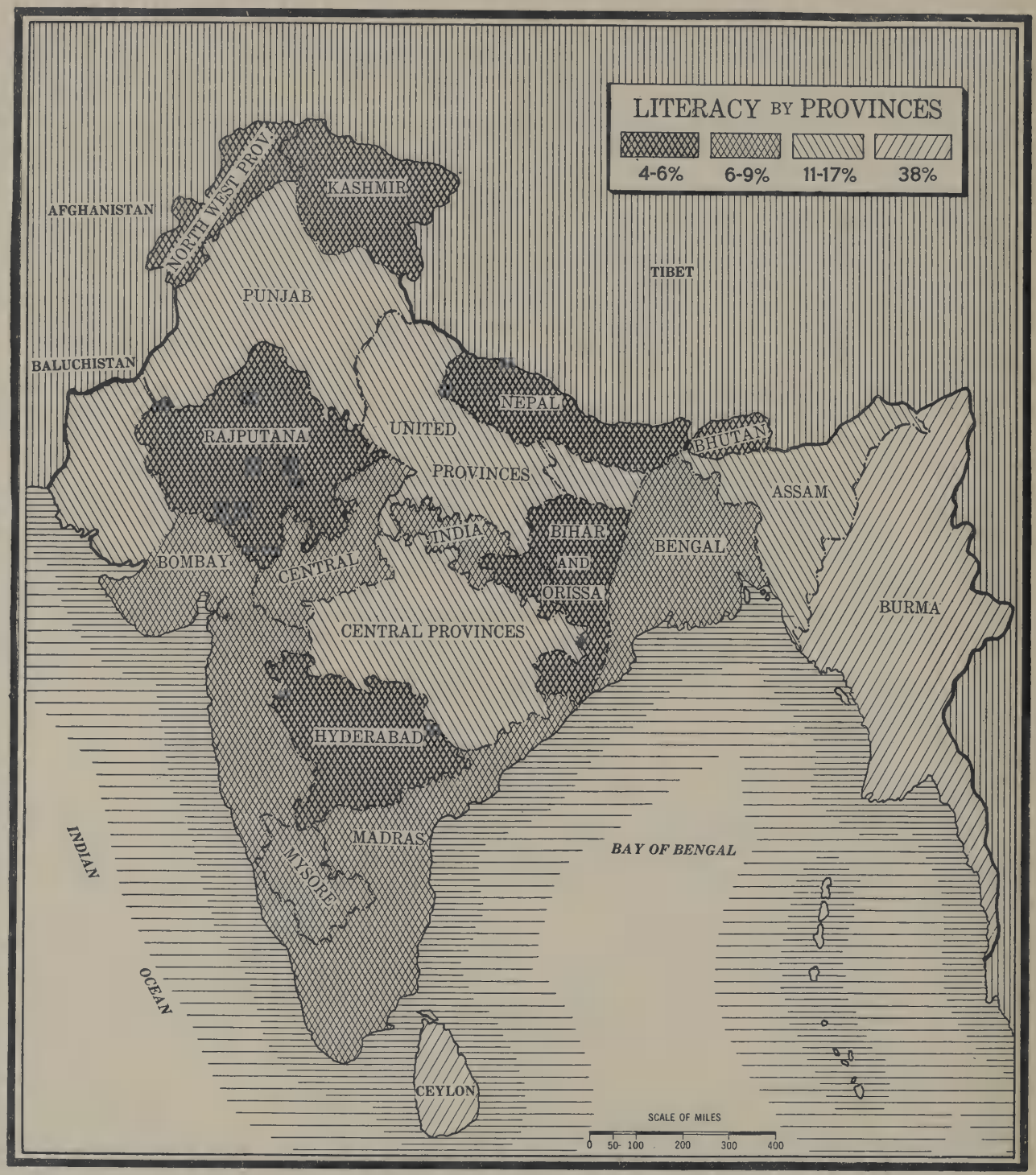
Proposals

Erect chapels and churches in areas where the Mass Movement has created hundreds of new congregations.

Increase missionary force to meet the emergency of the Mass Movement and hold more strongly our great centers.

Add 1,050 native workers to shepherd newly baptized thousands and instruct hundreds of thousands asking for baptism.

Build the houses for these additional missionaries and native pastors.



A GLANCE at this map will show what a tremendous task must be accomplished before Home Rule can safely be established in India. The highest rate of literacy in this country is 38 per cent.; in many of the backward native states, it slides down the scale to 4.6 per cent.

Out of 45,000,000 children of school age, 38,000,000 are entirely without schools. The British Government will pay practically half the cost of mission schools, provided these are well equipped and maintain high standards.

Another stumbling block to Home Rule is found in the language differences. Out of India's 315,000,000, less than 3,000,000 could travel the length and breadth of the land and talk with all the people they met.

Educational Work

"Educate — Educate — Educate" — Bishop of Madras (Anglican)

Problem

NOT even one in sixteen people can read.

Government schools anti-Christian in sentiment.

Rising standards of education and increasing demands by Government call for larger buildings, up-to-date equipment, normal-trained teachers, and old-age provision for members of native staff.

Mass movements have spread so rapidly that 60,000 Methodist boys and girls are without schools. This number increases at the rate of 5,000 a year.

National aspirations and greater political freedom make imperative a more highly trained political leadership through a wider and more efficient system of education.

What we have

Well coordinated system of education through kindergarten to university—total enrolment 40,588.

A liberal system of Government grant-in-aid.

Opportunity to work among upper class of Hindu and Moslem young people.

The sympathetic support of the non-Christian community, shown by crowded schoolrooms.

One college for women and increasing opportunities to educate girls and women.

Proposals

Make an adequate response to the Mass Movement appeal for schools.

Strengthen our central educational institutions, providing endowment sufficient to insure efficient staff, necessary new buildings, and adequate equipment.

Add 1,300 teachers for primary schools so as to meet demand created by Mass Movement's growth.

Concentrate on our chief industrial institutions to enable Christian homes to increase their incomes and furnish foundation for a self-supporting church.

Endow our theological seminaries, and provide for each language area the necessary Bible Training Schools for village workers.

Guarantee to sustain progress in the preparation of trained Christian teachers.

OUR publishing houses in Lucknow and Madras reach seven language areas containing 173,000,000 people. Although only a small per cent. of the people of India are literate, even in the vernacular, nevertheless the printed page reaches practically every village.

The numerous languages and dialects complicate the problem of publishing religious literature. India has more than a score of distinct languages, each one spoken by from ten to sixty million people, and there are several hundred dialects. The missionaries have begun to teach the Indians the art of modern printing and have stimulated their desire for literature.

The Bible is now the best known book in the land.

Christian Literature

We must create what can be neither bought nor imported

Problem

A GREAT educational renaissance bringing the press to a position of dominating influence.

A new spirit of sympathetic inquiry on part of better educated classes, calling for a fresh interpretation by us of Christian teachings and ideals.

An anti-Christian press more than ever alert and active.

A rapidly increasing Christian community, with a lagging output of Christian literature.

Half a dozen language areas whose Methodist workers and people are not supplied by our press.

A large body of young people growing up with insufficient literature to meet their needs.

Pagan literature discredited; new ethical literature coming into existence.

An awakened people calling for light and truth, and eager for anything in print.

Much secular literature obscene and destructive of fine ideals.

What we have

A developed Christian community, demanding an adequate literature in its own languages.

Two publishing houses—one at Lucknow, one at Madras—are effective means of extending the Kingdom.

Half a dozen papers and magazines, published in as many languages, including the leading religious weekly in India.

Proposals

Provide a permanent fund for publishing Christian literature.

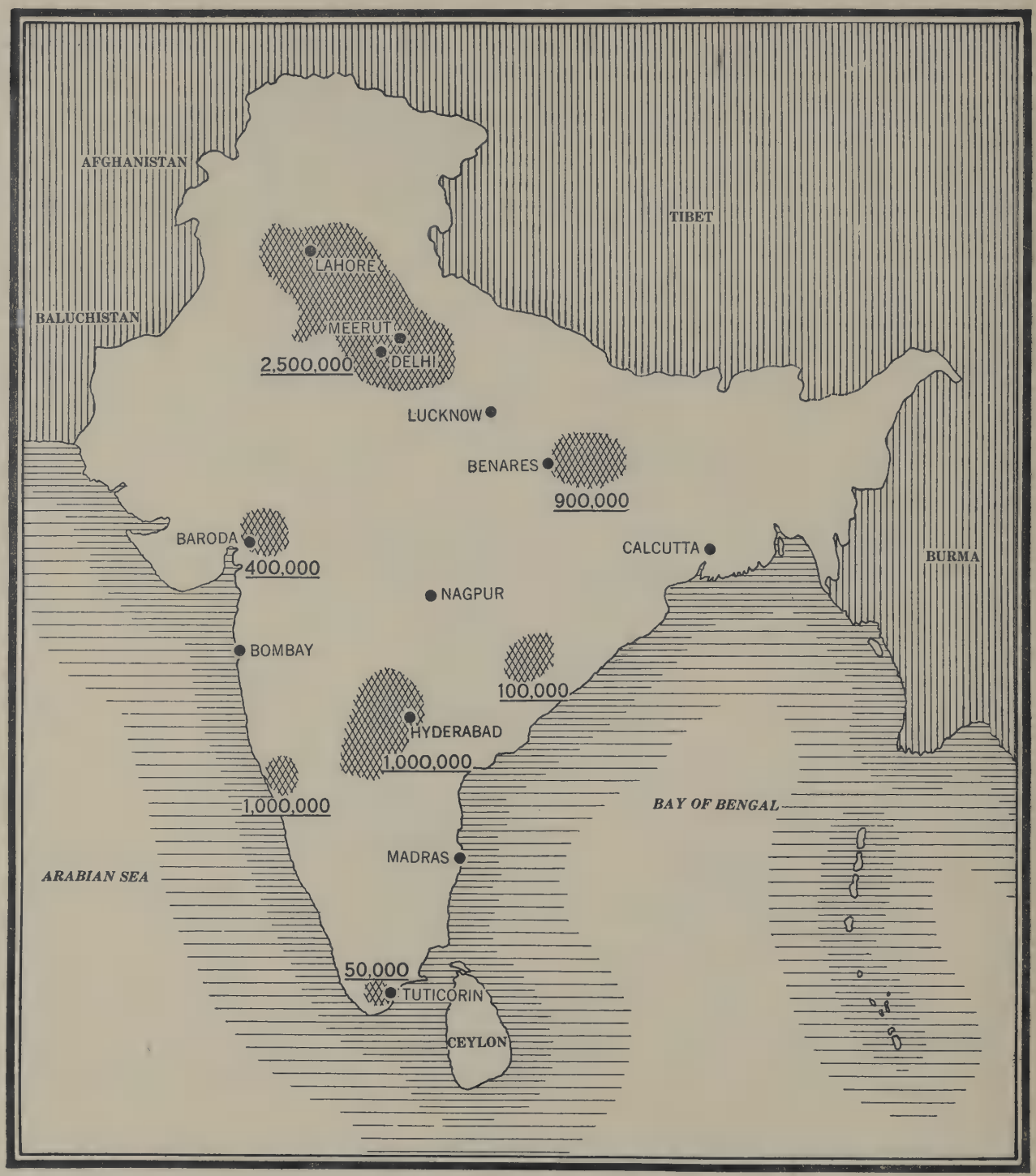
Lay adequate plans to reach unevangelized millions with the Gospel message through the printed page.

Fully counteract efforts of anti-Christian press.

Extend activities and provide for language areas not reached by our two presses.

Furnish our Christian constituency with our type of literature.

Encourage native writers to create an indigenous literature cast in native molds of thought.



SHADED areas show geographic and numerical extent of Methodist Mass Movements. The Methodist Church has been a pioneer in these mass conversions by which whole villages have been led to ask for baptism. These movements are social, economic, religious and take place wholly among the 50,000,000 of Hindu outcastes. The zeal of the village leaders is apostolic.

A million outcastes a year might be baptized if facilities for shepherding and instruction were provided. In forty or fifty years the entire outcaste population of India could probably be made Christian and the whole system of Hinduism toppled to the ground. Caste is a social tyranny of the most cruel kind. Christianity cuts across caste and shatters social and economic fetters.

Mass Movements in India

A Fine Illustration of Social Christianity

INDIAN Mass Movements in which entire villages of outcastes frequently ask for simultaneous baptism for all their members represent, with the possible exception of the recent Russian Revolution, the greatest social phenomenon of the century. The Hindu social structure, comprising 250,000,000 people, is a pyramid. At the apex are the Brahmins, about seven per cent of the whole; underneath the Brahmins are the castes rigidly stratified, and at the bottom are the outcastes, numbering forty or fifty millions. The lot of the outcaste is more miserable than that of a slave. He must live in a segregated district in the most undesirable part of the village. He may not use the village well or the village street, lest he defile the Brahmin. The most menial toil is assigned to the outcaste. So dependent are the castes upon the outcastes for the performance of labor which is forbidden to a caste people, that it might easily be said that the outcastes of India carry the load of Hinduism. Once converted to Christianity they will move out from under the pyramid and the Hindu social structure must topple.

The Bishop of Madras (Anglican) has recently stated that it would be a perfectly practical thing for the Christian church to baptize the outcastes of India at the rate of a million a year. That would mean that in forty or fifty years the entire outcaste population of India would have become Christian.

He also says that he is unable to discover that the outcaste, when placed in school and given equal opportunities with the Brahmins or other caste peoples, is inferior to the latter in ability. Outcaste boys, who have already received the privileges of liberal training, are able to take their place by the side of any people in India, either in the State or in church, and hold their own.

In earlier days the convert to Christianity was immediately cast out by his family, village, and caste, which is also a trade organization, and was therefore deprived of his ordinary means of livelihood. In the Mass Movements this economic and social difficulty for the convert quite disappears. In fact the Mass Movement is a fine illustration of social Christianity: not merely does the individual become a Christian, but the entire village becomes Christian, so that the movement is a social one which carries along with it the weak brother, as well as the strong.

The difficulty with such a program is that it is extremely unwise to baptize the mass-movement people until they have first received a very considerable amount of instruction in Christian faith and also are assured of the continuance of that instruction, both religious and intellectual. To admit into the Christian church so many illiterate people would not only lower the literacy of the church to an alarming extent, but would probably entirely wreck the Christian work in India. In fact the literacy of the Christian church of India has already suffered a considerable loss through the introduction of a large number of uninstructed, uncared for Mass Movement Christians. At the present time among the Methodist Episcopal missions, illiteracy ranges as high as eighty-nine per cent. among men and ninety-nine per cent. among women. Only 15,000 children out of 75,000 are provided with school facilities among the Methodist Episcopal Missions.

The Methodist Episcopal Church has been a pioneer in accepting the responsibilities for the Mass Movement work. Although other denominations were for a long time reluctant to approve the Methodist policy with reference to the Mass Movement, they now are adopting it as their own. On the other hand few missions have suffered so much from the influx of illiterate converts as the Methodist Episcopal Missions. Our missionary work has now reached a stage which is gravely critical. One of the most urgent questions before the Methodist Episcopal Church today is how to provide adequately for the spiritual care and instruction of Mass Movement converts already accepted, and how to secure facilities for the assistance of the very large number of applicants who are already waiting for baptism.

INDIA: Summary

WHAT WE HAVE

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	823	$920,994
Educational institutions and presses	62	
Hospitals and dispensaries	4	
		1,449,739
Total property		$2,430,735

STAFF—

235 Missionaries of the Board—men, 121; women, 114
74 Anglo-Indian assistants
6254 Native preachers and workers
2713 Teachers

STUDENTS AND PUPILS..... 40,588
MEMBERSHIP..... 337,728
SUNDAY SCHOOL SCHOLARS, 139,537
EPWORTH LEAGUES, MEMBERS 19,598
UNBAPTIZED ADHERENTS.. *Not given*

WHAT WE NEED

1918-1922

PROPERTY—

275 Rural chapels	
450 Preachers' houses	
45 Missionary residences	
Land for above	$1,117,262
100 Village schools	
1000 Teachers' houses	
15 Missionary residences; "The Butler Memorial"—Delhi Mission Center; Added plant for Secondary, High and Theological Schools and for the Lucknow College	1,554,951
Improvement and development of three hospitals and a dispensary	47,500
Total property and equipment	$2,719,713
Endowment	1,247,000

STAFF AND MAINTENANCE—

1050 Native workers	
74 Missionaries	906,876
1300 Rural teachers	
20 Missionaries	717,490
14 Native workers—nurses and others	
4 Missionaries—doctors and nurses	33,490
Total staff and maintenance,	$1,657,856
Total requirements	$5,624,569
From local receipts	279,787
From home base	5,344,782

CHINA

AS CHINA GOES IN THE NEXT TWO DECADES SO GOES THE ORIENT FOR THE NEXT CENTURY

Talking Points

CHINA is the center of an international problem which has on its circumference Russia in Asia, Japan, the United States in the Philippines, France in Indo-China, Siam, the Netherlands in the East Indies, and Great Britain in Malaysia and India. The future for each one of these nations or spheres of influence is contingent upon China. The Orient is a single problem with China at the center of it, and that center is appallingly weak.

THE entire Orient, with the possible exception of Japan, is moving toward democracy or republican institutions. The application to the backward races of the principles for which the European war is now being waged will result eventually in self-government for every Oriental race. On the other hand, self-government in the Orient can move hardly faster than China establishes sound republican institutions. If China were to lose her independence or integrity because of her disorganization and fall into the hands of an autocratic power, there could be little hope for the establishment of self-government for neighboring backward nations.

UNDERNEATH China's political, economic, and social disorders lie the spiritual deficiencies of the nation: lack of patriotism, graft, unconcern for the weak or unfit, superstition, ignorance. China cannot perfect her new institutions without Christianity.

CHINA is singularly open to American influence. The American missionary in China is himself, plus all that the United States stands for in the eyes of the Chinese, plus Western civilization, plus the influence of centuries of Christian idealism. His leadership is practically unlimited.

METHODIST missionary work in China began in 1847, with the arrival of our first missionaries at Foochow. In 1869 we find it cropping up in Peking; in 1883 it reached Nanking; in 1892 it penetrated to Chengtu, far away in West China; and in 1894 took root in Nanchang. Since then it has spread from these centers over many outlying districts.

The names printed on the map in italics indicate centers of the work of the Methodist Episcopal Church, South.

A glance at the chart in the lower right-hand corner of the map will show how the missions have increased in self-support in proportion to the increase in membership since 1885. The rapid growth of an indigenous self-supporting Church goes to prove that Christianity is increasingly desired in China.

CHINA: General Survey

A uniting front on an advancing line

Problem

CHINA is in peril.

Her old religions are crumbling under the shock of world relations and modern education.

Those in her schools today, who must mould her destiny tomorrow, are religiously adrift.

As a foundation for Republican government, China must adopt the ideals of the Pilgrim Fathers.

Christianity is recognized by the nation as a vital factor.

Government schools and offices close on Sunday.

Officials are friendly and often cooperate with missions.

Christians—native or foreign—are recognized leaders in every field from education to social service.

All classes are interested in the Gospel.

Fine practical comity among all denominations.

The field is clearly divided to prevent overlapping.

Over forty inter-denominational institutions.

Hearty cooperation between leading missionary boards, on evangelistic, medical, and educational work, and publications.

Methodists exclusively responsible for 80,000,000.

Scope and character of our present work

Extensive itinerating.

Establishment and development of local churches.

School beside each church. Well organized educational system, from primary school to college and university.

Hospitals and dispensaries in radiating centers.

At first only the poorest classes were won; now every class is accessible to the Gospel.

Transfer of large responsibilities to native leadership. In ten years, 100 per cent. increase in self-support.

Publishing house and circulation of periodical and tract literature and books.

Proposals

Develop self-supporting and self-propagating churches until they are found everywhere.

Make possible an effective work among educated classes in city centers.

Establish widespread social service.

Keep present educational leadership. Provide equipment to continue training Christian leaders.

Secure strategic sites while property is still cheap.

Make possible full and consecutive operation of our plants; sustain native confidence; greatly increase local financial support.

Cooperate with the most advanced movements in exemplifying Western standards of medical education and practice.

Join with other denominations, in developing inter-denominational schools for higher education.

Enlarge the resources for producing and circulating Christian literature.

Evangelistic Work

How to keep China's new freedom from degenerating into license

Problem

RECENT revolutions have changed the intellectual outlook of the nation.

Old customs being discarded, but not yet replaced by new codes.

Minds and hearts of the people open to the Gospel to an unparalleled degree.

Literati very approachable. Where they lead, the mass will follow.

A dependable church membership still difficult.

Clan system retards development of sense of individual responsibility.

Methodist converts from one half to two thirds illiterate.

Missionary often so busy raising "special gifts" in America that he has little time for direct spiritual leadership.

Hundreds of Chinese Methodists annually migrating to Malaysia. China is a Gospel base for a new island nation which soon will be a powerful factor in the Orient.

Methodism responsible for territory with a population nearly as large as that of the United States. Thousands of villages and towns for which we are responsible are still without any regular Christian services.

What we have

Seventy-one years of encouraging history; Christians of third and fourth generation; an indigenous leadership—2,344 native preachers and workers.

Annual increase of ten to sixty per cent. toward pastoral support. In some districts all salaries for native pastors paid by Chinese. In others, every dollar from America matched by one from the Chinese.

A strong native leadership in Church, school, politics, social reform.

One publishing house.

Institutional churches with schools and clubs for boys and girls; sewing, cooking, music classes for women; reading rooms and lectures. Officials and gentry take an active interest.

Proposals

Release missionaries from direct responsibility for raising money in America, thus leaving them free for spiritual leadership, intensive culture through Bible study campaign, retreats, etc.

Erect church buildings which will command the respect of both Christians and non-Christians.

Provide and equip Chinese pastors qualified to lead the influential classes and to hold for Christian life and service the people who go out from our mission institutions.

Occupy with churches and regular services all sections of our Methodist territory.

A FINE spirit of cooperation is shown in the administration of the four union universities located at Foochow, Chengtu, Peking, and Nanking. Here the Methodist Church is uniting with such diverse denominations as the Presbyterians, Baptists, Congregationalists, and Episcopalians.

Each of these union universities constitutes a distinct educational center, fed by preparatory schools in outlying districts. When one notes the distance lying between these different centers, it is easy to see that there is no danger of overlapping.

At Kiukiang is William Nast College, a purely Methodist institution.

If the quality of such educational institutions could be equalled by their quantity, China's millions would progress more rapidly. In the area served by Peking University alone there are about 60,000,000 people.

Educational Work

China is a nation of scholar-worshipers

Problem

ILLITERACY averages ninety-five per cent. throughout the country.

Methodism's direct responsibility—16,000,000 boys and girls of school age.

Christian schools now hold the first place in educational leadership. They set the standards for non-Christian schools.

Communities everywhere are calling, frequently in vain, for Christian schools.

Our Church could enroll one million children in the village primary schools at once if it had the teachers and the equipment.

The Chinese are ready to do their part in spreading education, by making liberal subscriptions for land and buildings.

What we have

Five complete systems of education with a total of 21,048 students, in 598 elementary schools, about twenty boarding high schools; ten intermediate and higher boarding schools; one college, and a share in four union universities.

Eleven hundred and ninety-eight students in the universities are being trained as agriculturists, foresters, doctors, business men, preachers, teachers, and statesmen.

The number of Theological and Bible training schools is eleven, with 557 students.

Schools of all grades are crowded to the doors, and every year are turning away hundreds of applicants.

In the lower schools, we aim to fit students for life, as well as to prepare them for the higher schools. To this end, gardening, chicken-raising, weaving, silk-culture, and mechanical training are being instituted. This alone means a tremendous change in China's educational ideals, and caused the American president of a Chinese College to declare that living in China now is like being in the transformations of an "Arabian Nights" story.

Proposals

To buttress the Chinese Republic with a system of Western education, which has evangelization as its prime object.

In order to attain this end, we make the following proposals:

To strengthen the four existing university centers.

To develop secondary schools, with two objects in view: first, to serve as preparation for higher institutions; secondly, to insure an educated membership for the Church.

To provide 328 primary schools, which shall act as feeders to higher grades, and shall help to create universal literacy in the Church.

CITIES marked with cross are Methodist hospital centers. Figures beneath each name indicate number of people for whom the Methodist Church is exclusively responsible.

The great purpose of medical missions, aside from the immediate relief of suffering, is to introduce the Christian ideal of caring for the unfit. China is often cruel to her unfortunate sons. Over-burdened coolies are allowed to die in the streets; blind children are maltreated; in the time of plague, the Chinese man's one thought is for his personal safety.

But these mission hospitals, where young men and women of China receive medical training, are working a change in such ideas. One indication of improvement is the fact that almost every city shown on this map has a municipal street-cleaning department, and public vaccination.

Medical Work

A nation ignorant of surgery or sanitation

Problem

CHINESE medicine, although possessing some value, is bound up with gross superstitions and magic. Quite incapable of dealing with such diseases as diphtheria, cholera, and plagues.

Chinese know practically nothing of surgery except as they learn it from Western schools.

Only in certain centers have people awakened to questions of public sanitation; cities the size of Boston draw water from polluted rivers and wells; every city and village has open sewers.

The demand for students trained in Western medicine is greater than the supply.

Methodist responsibility: to help the Chinese establish hospitals, and provide doctors and nurses for a population equal to that of the New England, Atlantic and Gulf States. In West China alone we are responsible for 10,000,000 people, and we have only *two* medical men there.

What we have

Eleven hospitals and two dispensaries; twenty-four men and two women physicians; four nurses and one dentist.

One hospital nearly self-supporting; another has promise of $50,000 from the Chinese for a new building.

In a number of these hospitals, special attention is given to eye treatments.

Missionary physicians have special entree to upper classes, their services having been requested for members of the former Royal Family, and in the household of the late president, Yuan Shik Kai.

Every hospital is understaffed. Five hospitals have no nurses, six have only one doctor each. Four hospitals are now without physicians and therefore closed. Usually when a physician goes on furlough, his hospital is closed for the year.

The attitude of the Chinese toward our medical work is, in general, friendly. Even in districts scourged by bandits, where other people and property have been attacked, our hospitals have been spared, because of their reputation for healing the sick.

Proposals

Staff existing hospitals with sufficient nurses, physicians, and surgeons.

Establish two additional hospitals and eleven dispensaries.

Man and equip medical schools to train Christian Chinese for effective medical, surgical, and nursing service, these chiefly in association with other missions.

CHINA: Summary

WHAT WE HAVE

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	1,022	$666.588
Educational institutions and presses	42	
Hospitals and dispensaries	13	
		1,055,075
Total property		$1,721,663

STAFF—

282 Missionaries and foreign workers
2344 Native preachers and workers
1117 Teachers

3743 Total staff

STUDENTS AND PUPILS..... 21,048
MEMBERSHIP..... 65,899
SUNDAY SCHOOL SCHOLARS.. 44,898
EPWORTH LEAGUES, MEMBERS, 8,734
UNBAPTIZED ADHERENTS... 7,309

WHAT WE NEED

1918-1922

PROPERTY—

10 Institutional churches.....	
382 City and village churches...	
12 Missionary residences.....	
53 Native workers residences..	
Buildings, land, equipment for above.....	
.....	$1,061,075
Additional buildings and equipment for four university centers—Peking, Nanking, Fukien, West China.	
21 Secondary schools—added equipment.....	
328 Primary schools—model day school buildings, etc.....	
35 Teachers' residences.....	
.....	1,879,007
13 Hospitals—additional buildings and equipment.....	
13 Dispensaries.....	
9 Doctors' residences.....	
.....	660,300
Total property and equipment	$3,600,382
Endowment.....	1,806,667

STAFF AND MAINTENANCE—

33 Missionary preachers.....	
474 Native workers.....	
.....	$535,516
65 Missionary teachers.....	
973 Native teachers	
.....	1,131 978
25 Missionary doctors.....	
14 Nurses.....	
101 Native doctors, assistants and others.....	
.....	427,045
Total staff and maintenance	$2,094,539
Total requirements.....	$7,501,588
From local receipts.....	865,620
From home base.....	6,635,968

MALAYSIA

THE CRADLE OF A NEW RACE

Talking Points

MALAYSIA is perhaps the richest undeveloped area in the world. Political conditions are to a large degree still unmade, and the future development of this area will be a very large factor in determining the future of the entire Orient.

SINGAPORE is a center through which flow the most influential currents of Asia. There is a steady and increasing stream of immigration from China. The Chinese become very prosperous and progressive, and always retain lively interest in their home land. Chinese revolutions are largely engineered and financed from Malaysia. At the same time many Indians come to the Straits Settlements for trade and to work in the mines and on the plantations. Travel and detachment from home break down racial and religious prejudices so that they become more intelligent and energetic advocates of progress for India.

WHILE vigorous waves of influence are reaching back to India and China, a new race of people is being formed in this melting-pot of the East. Although Mohammedanism is claiming more than half of the people the religious conditions are largely unformed.

THE Methodist Episcopal Church already enjoys a unique and unparalleled reputation for religious and educational leadership, and faces brilliant opportunities which demand immediate action.

MALAYSIA is the home of many races and many languages. Its amazing riches of sea and land would enable it to maintain ten times its present population. Every year it receives hundreds of thousands of the overflow of China and India.

Malaysia presents the finest opportunity in the world for reaching the progressive Chinese. Here they come to acquire wealth, and in the meantime develop progressive ideas about government and education. Every Chinese revolution has been financed from this region.

The Methodist mission is the only American mission at work in Malaysia. We must work with speed and energy if we are to make Malaysia Christian. Already Islam claims more than one half of her 60,000,000.

The names on the map indicate the present centers of our work.

MALAYSIA: General Survey

Where Malay, Indian, and Chinese peoples meet and fuse

Problem

SIXTY million people already there, with 250,000 Chinese and 60,000 Indian immigrants arriving every year. Immigrants are a selected class, adventurous in spirit, less bound by traditions, quick to learn, and ready to progress.

An island nation in the making; a million square miles in the prolific tropics. Properly developed, this area could more than feed all of China and India.

The British administer the Malay Peninsula and North Borneo; the Dutch hold Sumatra, Java, West Borneo, and Celebes.

Methodist mission is the only American mission; warmly welcomed by both British and Dutch governments.

The present appropriation furnishes one missionary to each million of those for whom Methodism is responsible.

Scope and character of our present work

Fifty-seven elementary schools; four high schools; four theological and Bible training schools, including the Anglo-Chinese School at Singapore as a center and example. Industrial missions among the Dyaks of Borneo, with oversight and assistance for Chinese farmers and miners.

The Singapore publishing house wholly self-supporting, furnishing books for day schools, literature for Sunday schools, Bibles, Christian literature and tracts in many languages.

A hospital in Java.

A number of small, scattered congregations, bearing eager and faithful witness each in its own neighborhood, and each closely associated with a school.

Proposals

Develop self-supporting churches as soon as possible.

Enlarge and strengthen the Anglo-Chinese School at Singapore until it attains college rank.

Increase number and equipment of schools.

Provide a literature fund for the spreading of Christian truth.

Establish a chain of ten hospitals through Malaysia including the Dutch possessions. The government will supply three quarters of the cost of these hospitals.

Where the East and the West meet

IN Malaysia the school has blazed the way for the church. Already we have a self-supporting educational work that enrolls 7,588 pupils. Every town noted on the map has one or more Methodist schools. In a score of other towns not shown our school work is established. The names printed in italics indicate the larger school centers.

The outer circle of this map, with Singapore as its center, has a radius of 1,200 miles. Within this area are 60,000,000 people, and not one school of college grade. Because of its central position, Singapore is the ideal location for a great Methodist College. First steps toward such an institution have already been taken, in the large Anglo-Chinese School in Singapore, which already has 1,622 pupils, and is doing work equivalent to first-year college work.

Educational Work

Methodism can set the standards for sixty million people

Problem

THE British Government provides a standard to which all private schools must conform, and has built and conducts a few excellent institutions. It also gives grants-in-aid for buildings and up-keep to all our schools that are up to the standard.

The Dutch Government permits private schools under certain restrictions, and makes grants, under certain conditions, for native Christian teachers.

Schools for the Malays largely neglected both by Government and missions. There is no support on the field for this kind of work.

What we have

Four large Anglo-Chinese schools of higher grades; fifty-seven primary and three secondary schools.

Seven thousand, five hundred and eighty-eight pupils, three hundred and one teachers, many of whom are from the United States.

Industrial schools are being established in Borneo and Sitiawan, a town on the west coast of the Malay Peninsula.

Chinese societies entirely support missionaries as teachers in many centers in Sumatra, Java, and Banka.

Proposals

Provide land and buildings for twenty-nine schools in six districts.

Erect a hostel for Mohammedans in Singapore.

Establish separate training schools for Malays, Chinese, and Indians.

Provide village schools for Malays in all districts.

Push educational work in connection with hospitals.

Establish a Methodist college for Singapore. This is a natural outgrowth of the large Anglo-Chinese school. Work has already begun in freshman classes. This is the opportunity of the church to lead in higher education for 60,000,000 people. A portion of the funds will be raised on the field.

An endowment for Singapore College to make it practically self-supporting.

Self-supporting educational endowment of $100,000 for establishing out-station schools.

Evangelistic Work

The Church must speak in many tongues

Problem

PERMITS from the Dutch Government are necessary for doing evangelistic work in their territory; greater freedom under the British flag.

The Malay race includes more than a hundred peoples, whose languages are as different as those of the different countries of Europe. Besides the Malays, there are Indians, mostly Tamils, and Chinese using five different dialects.

Mohammedan fanaticism must be overcome, and the confidence of the people secured through hospitals and other friendly ministrations.

Missionaries and native preachers must be able to speak the dialect of the people to whom they minister. The Chinese congregations demand preachers well versed in their languages.

The transient character of the Indians and the Chinese makes it difficult to show an increased membership in the Church.

What we have

Four English-speaking churches in the larger school centers.

Thirty-seven church buildings which in many cases are used also for schools.

One hundred and forty native preachers and workers, assisting eighty-four missionaries and foreign workers.

Schools are used as evangelistic centers and most of the teachers do some form of personal Christian work.

Plan already initiated to follow up Christian graduates of Anglo-Chinese schools with a view to associating them with local churches.

Proposals

Vigorously press the development of self-supporting churches.

Set apart for this work missionaries who shall have no other duties and who shall specialize in the language.

Provide a better training for more native preachers in particular dialects.

Make a special drive on Mohammedanism, establishing a hostel, training school, hospital, etc.

Put an added emphasis on work among the Malays.

Medical Work

He who can heal their bodies will find the way to their souls

Problem

THE British Government makes general provision for medical services in its territory, though comparatively little is done for the Malays.

The greater portion of our work has been among the Chinese, who are already quite open to the Gospel. With the Malays it is different. They are very hard to get at. It is hoped that the hospitals which are now being planned for will prove to be centers of Christian influence among the Moslems. Schools and evangelistic work will be carried on in connection with these hospitals.

There is a great lack of medical attention in the Dutch territory, particularly in Borneo. Smallpox, cholera, and fevers work havoc among the uncivilized Dyak tribes. Hitherto they expected their own medicine man to cure them with his charms. Now that they have seen what the white man can do against the evil spirits of disease, they are flocking to him for help.

What we have

A hospital in Java.

A doctor in West Borneo.

Proposals

Build a hospital for Mohammedans in Singapore, providing doctor and full equipment.

Erect nine hospitals on the various islands. The Government will supply three fourths of the cost, with salary of one American doctor and nurse, and three native nurses. Medicines and other equipment will also be given.

MALAYSIA: Summary

WHAT WE HAVE

1918

PROPERTY—

	No.	Valuation
Churches, parsonages, chapels, homes	65	$147,629
Educational institutions and presses	18	
Hospitals and dispensaries	1	
		309,903
Total property		$457,532

STAFF—

84	Missionaries and foreign workers
140	Native preachers and workers
301	Teachers
525	Total staff

STUDENTS AND PUPILS.....7,588

MEMBERSHIP.....4,443

SUNDAY SCHOOL SCHOLARS...4,669

EPWORTH LEAGUES, MEMBERS 818

UNBAPTIZED ADHERENTS.....1,559

WHAT WE NEED

1918-1922

PROPERTY AND EQUIPMENT—

25 Chapels	
14 Missionary residences and parsonages	
Land for above	$228,400
18 Village schools	
7 Boys' boarding schools	
1 Orphanage and preparatory school	
1 High schoo	
1 College	
2 Theological schools	
5 Teachers residences	
	$478,700
10 Hospitals	
2 Doctors' houses	
	185,000
Total property and equipment	$892,100
Endowment	400,000

STAFF AND MAINTENANCE-

27 Native preachers	
20 Missionaries	
	$184,660
10 Pastor-teachers	
1 Missionary teacher	
	13,850
10 Doctors	
2 Native workers	
	64,860
Total staff and maintenance	$263,370
Total requirements	$1,555,470
From local receipts	382,520
From home base	1,172,950

JAPAN AND KOREA

THE LEADING POWER IN THE ORIENT

Talking Points

THE leadership of the Far East for this generation is, and is to be, in the hands of Japan.

JAPAN, which includes Korea, Formosa and many islands in the Pacific as well as parts of China, is qualified for the leadership of the Orient by three reasons. She is the only nation in Asia that has a settled, efficient self-government. She is the only country in Asia that has an army and navy. She is also the only Asiatic country that has a public school system that has even planned to educate all of her people.

INDUSTRIALLY, Japan is trained and equipped to lead the East. During the past four years she has been transformed from a debtor into a creditor nation. In the last ten years the number of Japanese factories has increased by 8,000, and the number of operatives by over 300,000.

EDUCATIONALLY, Japan leads the East. Last year the Government reported that 98 per cent. of the boys and girls between six and twelve were at school. Japan has failed at the point of her greatest success—namely, her educational system—because of the complete separation of education and religion. Ninety per cent. of the graduates of the Government colleges in Japan are frankly without religious faith. These men are the future leaders of Japan. What kind of a Japan can they be expected to make?

THERE are about 125,000 Protestant Christian church members in Japan. But what are these among the 54,000,000 people of that land? The leadership of Japan must be made spiritual as well as material. Japanese leaders invite our cooperation in the moral and religious regeneration of their own people. They frankly acknowledge that in these lines of activity they are not equipped for leadership. The giving of that leadership would be international diplomacy of the highest character. A Christianized Japan would be a mighty force of righteousness and peace in the Far East and throughout the world.

JAPAN is the gateway to the Orient. Every steamer sailing from the American Pacific Coast finds Yokohama the first port of call in Asia. This city is on the Great Circle Route, the shortest way to any port of Asia.

The Japanese Empire is daily increasing its influence. Japan even asks to be the spokesman of Asia.

Since 1907 there has been an independent Japanese Methodist Church, which works in cooperation with the missions. The names printed in italics indicate stations of the Methodist Episcopal Church, South

Although the war has brought increased prosperity, the Empire is still very poor. The Government is quite unable to provide sufficient public schools in Japan or in Korea. These two countries will need the work of missions for a long time to come.

JAPAN and KOREA: General Survey

A people to whom Western civilization, without Christianity, will prove a menace rather than a blessing

Problem

A WEAKENING hold of the old religions, accompanied by recent attempts to revive Buddhism and support Shintoism because of its patriotic appeal.

Recognition by leaders of the need of a moral and religious basis for the national life.

Prevalence of immorality and growing evils of industrial development a menace to the national life.

Scope and character of our present work

Our Church cooperates with the Japanese Methodist Church. In Korea we work independently.

In Japan one college and theological school and one high school. In Korea one college and two theological schools, five high schools, one medical college (union) and 159 elementary schools, providing Christian instruction for 7,899 students and pupils.

The only missionary publishing house and book store in Japan.

Four hospitals in Korea, ministering to thousands of people otherwise without hospital facilities.

Five hundred and ninety-six churches and chapels, parsonages and homes in Korea, well located in chief cities and towns and in important positions in rural districts.

Proposals

Continue a sympathetic and generous cooperation with the Japanese Methodist Church.

Push the founding of strong local churches to meet the generally receptive attitude towards Christianity.

Cooperate adequately in the proposed Union Christian University at Tokyo and the Union Chosen College at Seoul, Korea.

Make better provision for training Christian workers and developing native leadership.

Develop and encourage native Christian literature.

Evangelistic Work

Thousands of people dissatisfied with the old religions are turning toward Christianity

Problem

THOUSANDS of inquirers enrolled as a result of the national evangelistic campaign in Japan.

Eager multitudes in Korea in all places where the Gospel message is carried.

Present quarters crowded beyond capacity by the congregations and Sunday schools organized and conducted by the Methodist Episcopal Church.

Compelling opportunities in Manchuria which is now being largely settled by both Japanese and Koreans.

What we have

When the Japanese Methodist Church was formed in 1907 our Church contributed 45 churches and 5,500 members.

In Korea 220 native preachers and 469 helpers, with all foreign workers, make our total force 729.

Twenty-four thousand and sixty-nine full members and probationers in Korea, and 33,249 in the Sunday School.

In both Japan and Korea, a growing body of personal workers from the lay membership.

Proposals

Make the Church more thoroughly indigenous by building up local congregations.

Enlarge our Church buildings to accommodate the growing congregations.

Erect forty-eight new churches in strategic places in Korea.

Erect forty-six new churches in Japan.

Extend work from centers already established into hitherto untouched sections.

Enter a hitherto unoccupied section of the Sendai District in Japan, where there are more than a million people.

Educational Work

Trained Christian leadership is one of the primary needs of the nation

Problem

AN efficient Government school system, lacking in religious atmosphere.

Thousands of non-Christian students ready to enter our schools every year.

Graduates of Christian schools in demand for positions of responsibility.

What we have

In Japan:

Collegiate, theological, and preparatory training for 601 students at Aoyama Gakuin, Tokyo.

Sixty per cent. of its student Christians at the close of each school year in our preparatory school, Chinzei Gakuin, Nagasaki.

In Korea:

A share in the Union Chosen College at Seoul, Korea.

The Pai Chai School at Seoul, and four other high schools in Korea, some of them in districts where the government has not yet opened schools above the common grade.

One hundred and fifty-nine elementary schools in Korea, mainly at places where there are no government schools.

Proposals

Make extensive improvements at Nagasaki School to modernize our plant and enable us to do work of the same quality as that done in Government schools of the same grade.

Standardize our day schools in Korea so as to meet the Government requirements for primary education.

Provide additional quarters for religious exercises to comply with the law against religious instruction in class rooms, and yet retain the evangelistic atmosphere of the schools.

Extend our system of day schools in Korea in places where the Government is not at work.

Medical Work

Ignorance and superstition are the worst enemies to the health of any nation

Problem

LARGE territories in Korea without hospitals or modern medical advantages.

Unsanitary conditions of living and absurdities of native medical treatment responsible for the unnecessarily high death rate in rural districts.

Responsiveness of the people of all classes to the ministrations of Christian hospitals.

What we have

No hospital in Japan because the Government institutions are so well equipped and conducted.

Three hospitals of our own and a share in a fourth in Korea, where the Government makes no such adequate provision as in Japan.

Hospital in Haiju with 3,600 new patients in 1916.

Total of treatments in hospital dispensary, 11,767 in same year.

Hospital at Pyengyang, recently modernized in accommodations and equipment. Eighteen thousand seven hundred and sixty-nine dispensary patients in 1916.

Swedish Memorial Hospital at Wonju, the one hospital in an entire province of over 400,000 people. One foreign doctor, with one native doctor and one nurse comprise the working force. This hospital specializes in surgery, and treated 3,005 patients in the dispensary.

Severance Union Medical College at Seoul, the only Christian medical college and nurses' training school in Korea.

Proposals

Enlarge present quarters in practically all our hospitals, where the work is limited by lack of accommodations.

Increase the staff of doctors and nurses in all hospitals.

Reestablish and provide for our medical work at Kongju and Yungbyen.

JAPAN AND KOREA: Summary

WHAT WE HAVE

1918

Statistics given below are for Korea only. For Japan, see footnote.

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	596	$95,529
Educational institutions and presses	11	
Hospitals and dispensaries	4	
		296,411
Total property		$391,940

STAFF–

41 Missionaries and foreign workers
689 Native preachers and workers
437 Teachers

1167 Total staff

STUDENTS AND PUPILS..... 7,899

MEMBERSHIP 24,069

SUNDAY SCHOOL SCHOLARS.. 33,249

EPWORTH LEAGUES, MEMBERS.. Not given

UNBAPTIZED ADHERENTS..Not given

The Board of Foreign Missions has in Japan two schools and one publishing house, with a total property valuation of $270,000; forty-one missionaries; forty native teachers, and 1,051 students and pupils.

The Japanese Methodist Church, in which the Canadian Methodist Church, the Methodist Episcopal Church, South, and the Methodist Episcopal Church cooperate, has 19,570 total Christian Constituency, 117 Churches and 34,848 Sunday School Scholars.

WHAT WE NEED

1918-1922

PROPERTY—

46 Churches—Japan
48 Churches—Korea
10 Parsonages—Japan
12 Mission Houses and Residences —Japan
3 Missionary Residences—Korea $453,865

Additional Buildings and Equipment for
9 Primary Schools—Korea
3 High Schools—Korea
1 High School (Chinzei)—Japan
1 Christian College (Chosen)—Korea
1 Christian College (Aoyama)—Japan
1 Union Theological Seminary—Korea
2 Bible Institutes—Korea
1 Publishing House—Japan $944,339

Additional Buildings and Equipment for
4 Hospitals—Korea
2 Dispensaries—Korea
1 Union Medical College—Korea $58,730

Total property and equipment..... $1,456,934
Endowment..... 641,500

STAFF AND MAINTENANCE—

18 Missionaries—Japan
12 Missionaries—Korea
81 Native Preachers—Japan $269,582
18 Native Teachers—Japan
17 Native Teachers—Korea 174,878
4 Doctors—Korea
3 Nurses—Korea
24 Native Assistants—Korea 63,834

Total staff and maintenance $508,294

Total requirements $2,606,728
From local receipts..... 267,683
From home base..... 2,339,045

THE PHILIPPINES

A SCHOOL WHERE THE ORIENT MAY LEARN THE ESSENTIALS OF DEMOCRACY

TALKING POINTS

THE Philippine Islands are the primary and most important point of contact for the United States with the Orient. The American administration of these islands has introduced and demonstrated the feasibility of a hitherto untried theory of colonial policy. The awakening of the Asiatic races, which now expresses itself in the demand for the rights of self-determination, has been due, in no small measure, to the fact that the United States is pledged to give to the Philippines complete rights of self-government as soon as the Filipinos show their ability to meet such responsibilities.

THE importance of making a complete demonstration of American theories of government in the Philippines, is again emphasized by the fact that already the native races of Asia are beginning to study these policies and even copy them. We must make sure that they find in the Islands all the essential elements which have gone into the making of American institutions.

IN the Philippines there is, according to our fundamental principle, a complete separation of Church and State. It is left to the religious forces of the United States to see that in these islands, the open Bible and the free church are as safely lodged as they are in our own land. If the Filipinos ever become able to maintain free republican institutions it will be, as it has been in the United States, because the Protestant churches, as well as the public schools, are firmly planted and effectively administered.

Demonstrating a New Colonial Policy

THE United States Government in the Philippines has introduced into Asia a new type of colonial policy. Public schools have been established, and the Filipinos already have a greater measure of self-government than has hitherto been enjoyed by any subject race.

Follow the arrows on the map and see how far-reaching is the influence of this new policy.

It is felt in Japan, where it stands in startling contrast to that Empire's policy in Korea.

From China and Malaysia men are coming to Manila to observe the public school system, and learn how to establish one of their own.

From India men are coming to Manila to see how a subject race may gradually be given self-government. "If the United States can do this for the Filipinos," they say, "why cannot England do it for us?"

And so it goes, around the great circle of the Orient. If the Methodist Church be worthily represented in the Philippines, her influence also will be felt throughout the Orient.

THE PHILIPPINES: General Survey

A land which has advanced a century in twenty years

IN the government of their land, the Filipinos now hold all chief offices except those of Governor General and Treasurer.

Through American tutelage and training, the Islands are rapidly becoming a most potent factor in the East.

Our main missionary drive is evangelistic.

Problem

Two and one half million people are dependent on Methodist preachers for the Gospel.

New dangers arise as the people realize their new-found liberty, enjoy intellectual freedom, and secure increased prosperity.

The per cent. of increase in Church membership, in proportion to the number of people to be reached, has been greater in the Philippines than in any other foreign field.

Scope and character of our present work

Missionaries stationed in seven capital centers, to supervise the work of 1,351 native preachers and workers.

Union with other missions in a theological school which trains twenty-five men annually. This, of course, means cooperation in cost of equipment, etc. Methodism must meet her share of the expenses.

A publishing house sending out thousands of pages of Christian literature to a population which is rapidly being made literate.

Christian dormitories, at three centers, housing students who pursue courses in higher public schools, where no religious training is possible.

Proposals

Continue the evangelistic drive which has brought 47,725 Filipinos into our churches since the American occupation.

Send nine new missionaries, so that every capital center may be occupied.

Provide a better equipped theological school to train and send out more preachers.

Open two medical stations.

Establish schools in our chapels for primary instruction; industrial schools, seven dormitories, and a Christian college.

Provide a special fund for publication and distribution of literature.

Evangelistic Work

Manila—a great center for the evangelization of the Orient

Problem

LESS than fifty per cent. of the population may be considered as good Roman Catholics.

The Methodist Church has grown rapidly, and in eighteen years has acquired an actual membership of 47,725. Problems of organization and of training leaders are difficult.

Rome is strengthening herself everywhere. She has eight bishops and one archbishop, and large schools in Manila and throughout the provinces. She clings to methods of the past century, but is beginning to make changes. This is our opportunity.

What we have

One hundred and twenty-six appointments with 210 churches and chapels and 1,200 preaching places.

A Sunday school missionary giving direction to the organization and development of Sunday schools in every place.

A beginning in the creation and circulation of a literature in the different dialects.

Self-support for fifty per cent. of the work.

Proposals

Erect one hundred and twenty-eight churches and new chapels.

Provide for seventy-nine additional Filipino preachers.

Station an American missionary at every provincial capital.

Provide a fund for publication of necessary literature.

Educational Work

Let the Church keep pace with the Government

Problem

THE Government has developed a complete modern school system, from primary grades to university. No direct Christian teaching is allowed.

Both American and Filipino teachers are requested to take no active part in the exercises of any Church. Lax morals and atheistic tendencies are not uncommon.

Three fifths of total school population are not in school.

This affords an unusual opportunity for the mission to utilize its 210 chapels for school purposes.

What we have

A Bible-training school in connection with other missions.

Three dormitories for students in government higher schools. They are now crowded, 600 being turned away from the Manila Hostel in one year. These dormitories are self-supporting.

Proposals

Cooperate more largely in the theological school, and in order to have trained native preachers, provide scholarships for theological students.

Build dormitories in seven new centers, which would be filled and self-supporting as soon as built.

Open day schools in villages now without public instruction. These can be conducted at little expense in our chapels.

Provide Industrial School Farms for destitute children.

Begin a school in the hills for American children in Baguio, where land is already acquired.

Establish a Christian college in cooperation with other missions.

Luzon, the principal island of the Archipelago, from Manila northward constitutes the Methodist territory in the Philippines.

On the southwest coast are the Negritos, a curiously dwarfed people. In the north central part are the Igorrotes, a race of primitive farmers, larger and better developed than the Negritos.

South of Dagupan, in the Agno Valley, stretch immense and fertile rice fields which yield a larger crop than is harvested in all the rest of the Philippine Islands put together.

This is a land of immense opportunity, where our mission work gains immediate returns. In sixteen years we have won forty-seven thousand members for the Church. In fact, the opportunity is so great that we need a much larger force of workers in order to make the most of it. At present we have only twenty-five missionaries and foreign workers among two million people.

Medical Work

A neglected field

Problem

Outside of Manila, there are no hospitals—either government or mission—in the territory for which we are responsible. Another mission has one hospital and two doctors in contiguous territory.

A few modern doctors are scattered through our provinces. Otherwise the people are at the mercy of quacks and venders of nostrums.

There is no one to perform the necessary operations.

What we have

The missionaries carry small stocks of medicines for emergency cases.

Proposals

Establish a medical station—doctor, nurses and hospital—at Aparri, Cagayan. (See map.) It would minister to 250,000 people who are four days' journey by boat from Manila.

Establish a medical station—doctor, nurses and hospital—at Dagupan, Pangasinan. (See map.) This is the largest commercial center outside of Manila, the center for 1,000,000 people.

THE PHILIPPINES: Summary

WHAT WE HAVE

1918

PROPERTY—

	No.	Valuation
Churches, chapels, parsonages, homes	266	$176,528
Educational institutions and presses	2	68,750
Hospitals and dispensaries.		
Total property		$245,278

STAFF—

25 Missionaries and foreign workers
1351 Native preachers and workers
60 Teachers

1436 Total staff

STUDENTS AND PUPILS	2,762
MEMBERSHIP	47,725
SUNDAY SCHOOL SCHOLARS	23,967
EPWORTH LEAGUES, MEMBERS	6,101
UNBAPTIZED ADHERENTS	13,941

WHAT WE NEED

1918-1922

PROPERTY—

128 Churches and Chapels. 5 Missionary residences Land for above	$218,610
1 Christian University. 7 Dormitories—High School Students. 1 Theological School. 2 Industrial Schools.	355,500
2 Hospitals	25,000
Total property and equipment	$599,110

STAFF AND MAINTENANCE—

69 Native preachers. 9 Missionaries.	$167,950
7 Native teachers	5,700
3 Doctors	27,000
Total staff	$200,650
Total requirements	$799,760
From local receipts	132,370
From home base	667,390

WORLD: Summary

WHAT WE HAVE
(INCLUDING EUROPE)
1918

PROPERTY—

2567 Churches and chapels	
137 Colleges and high schools	
59 Theological and biblical schools	
3693 Primary and other schools	
20 Publishing houses and presses	
26 Hospitals and dispensaries	$14,444,739

STAFF—

900 Missionaries	
1284 Native ordained preachers	
7904 Native teachers and other workers	

MEMBERSHIP	602,104
SUNDAY SCHOOL SCHOLARS	379,363
STUDENTS AND PUPILS	97,771
EPWORTH LEAGUES, MEMBERS	69,659

WHAT WE NEED
(*EUROPE ESTIMATED: SEE CENTENARY ASKINGS)
1918-1922

PROPERTY AND EQUIPMENT—

1174 Institutional and village churches, chapels, headquarters and other buildings	
164 Missionary residences	
657 Native residences	$5,690,432
596 Primary schools	
51 Secondary schools	
Additional equipment for 25 Universities, colleges and other educational institutions	
55 Missionary residences	
1000 Native residences	
7 Presses—added equipment	$7,832,127
45 Hospitals	
24 Dispensaries and other buildings	
11 Doctors' residences	1,513,930
Total property and equipment	$15,036,489
Endowment	5,468,687

STAFF AND MAINTENANCE—

1997 Native preachers	
232 Missionary preachers	$3,220,249
2802 Native teachers	
254 Missionary teachers	3,590,331
59 Missionary doctors	
32 Missionary nurses	
166 Native doctors, nurses and other medical assistants	774,694
Total staff and maintenance	$7,585,274
Total requirements	$28,090,450
From local receipts	3,711,761
From home base	24,378,689

CENTENARY ASKINGS

BOARD OF FOREIGN MISSIONS

1918-1922

The Askings for the Fields, as noted below, Represent the Amounts to be raised at the Home Base

Africa	$1,780,085
China	6,635,968
India	5,344,782
Japan and Korea	2,339,045
Malaysia	1,172,950
Mexico	814,265
Philippines	667,390
South America and Panama	5,624,204
War Emergencies, Loss in Exchange, *Europe (minimum estimated by Commission on Europe, $2,000,000), Educational Endowments	3,121,311
Widows and Orphans—Endowment Fund	1,000,000
Retired Missionaries—Endowment Fund	1,500,000
Present Income (Two millions of dollars yearly)	10,000,000
Total Askings	$40,000,000

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Methodist Episcopal Church. Board of Home Missions and Church Extension.
The centenary survey of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. New York, Joint Centenary Committee, Methodist Episcopal Church, 1918.
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